THE LIFE AND WORK OF PHINEAS F. BRESEE

by

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FOREWORD

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The task of collecting data would have been impossible without the assistance of many interested people. Dr. S. T. Ludwig, general secretary of the Church of the Nazarene and Mr. R. R. Hodges, assistant secretary of the Church of the Nazarene spent much time making available to the writer valuable historical documents housed in the vault at the general headquarters of the church. Dr. Ludwig made a trip to the West Coast in search of further information from the family of Dr. Bresee. Dr. Timothy Smith, chairman of the department of history of Eastern Nazarene College, the writer's alma mater, has made an extensive search throughout the United States and elsewhere for material for an official history of the Church of the Nazarene and has made his data available for this study. Dean Bertha Monroe, of Eastern Nazarene College, has read the manuscript and made many helpful corrections and suggestions.

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I. INTRODUCTION

A. Introduction to the Problem

The history of the Church of the Nazarene from the beginning through the first twenty years is a moving drama reflecting the dynamic personality of Phineas F. Bresee, its founder and general superintendent on the West Coast.

The Church of the Nazarene is not a schism or branch from any particular denomination.[1] It was brought into existence in response to a demand for an organization to conserve the work of holiness pastors and evangelists in preaching the doctrine and experience of entire sanctification.[2] During the period of the Civil War the preaching of Christian perfection was considerably diminished. Peters in his special study of Christian Perfection and American Methodism, shows that "there was a general decline of interest in holiness and in religion generally."[3] This religious inertia and neglect of the preaching of holiness were of concern to leaders of the various churches of America and especially to those in the Methodist Episcopal Church who had considered themselves advocates of the doctrine. Toward the close of the nineteenth century there was a revival of the preaching of the doctrine of entire sanctification as taught by John Wesley.[1] This revival was not confined to any one denomination but was promoted largely through the efforts of holiness associations. These associations maintained summer camp meetings in strategic parts of the United States where the people gathered from many different denominations to hear the preaching of this doctrine. Large numbers of people accepted this teaching of holiness and were sanctified, but they were not generally welcomed in the churches of which they were members. Peters said, "When a holiness association report speaks of those who seem to be driven out of the Methodist Episcopal Church by its opposition to the definite work of holiness, there are grounds for the statement."[2] As a result a number of independent groups were organized. Through the evangelistic efforts of these groups more local congregations were organized. Peters shows that within a six year period not less than ten separate religious bodies were organized with entire sanctification as their cardinal doctrine.[3] Bresee with his group known as the Church of the Nazarene was a main influence in the union of more than half of these groups into the present day Church of the Nazarene.

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[1] Pamphlet, Church of the Nazarene, Nazarene Publishing House, Kansas City, Mo., not dated, no page numbers.

[2] Entire Sanctification is defined in the Manual of the Church of the Nazarene, as (that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect), (Kansas City, Mo., 1956), p. 31.

[3] J. L. Peters, Christian Perfection and American Methodism, Abingdon Press, New York (1956), p. 132.

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[1] Peters, op. cit., pp. 136-140.
[2] Ibid., p. 142.
[3] Ibid., pp. 148, 149.

From this small beginning with but a little more than 10,000 members in 1908,[1] the church had increased until there are 287,866 members with 611,319 enrolled in her church schools.[2] There are 72 established districts in the United States, Canada, the British Isles, and the over-seas home-mission fields. There are churches in every state in the Union and in each province of Canada. The church maintains seven schools and colleges for the training of her youth. The church has developed a world-wide missionary program on twenty-six fields, where there are 329 missionaries, 1,418 national workers, and 43,139 converts. On the home field the denomination had a net gain of 109 churches for a total at the close of 1956 of 4,435 churches.[3]

Phineas Bresee was born December 31, 1838, in the little town of Franklin, New York. He started his ministry at the age of eighteen years in a country Methodist circuit. He was a minister in the Methodist church serving as pastor and presiding elder for thirty-seven years.

On the first Sunday of October 1895, Dr. Bresee along with Dr. J. P. Widney, who was president of the University of Southern California, formed a mission for the poor of Los Angeles. They named their mission the Church of the Nazarene. The mission grew rapidly until at the end of the first year they had 350 members; in eight years they had built a permanent church that had a seating capacity of over 2,000.

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[1] Pamphlet, Church of the Nazarene, Nazarene Publishing House, Kansas City, Mo., not dated, pages not numbered.

[2] Herald of Holiness, Vol. 45, No. 43 (Dec. 26, 1956), p. 11.

[3] Facts secured from S. T. Ludwig, general secretary of the Church of the Nazarene, 6401 The Paseo, Kansas City, Mo.

During the first two years five other groups desired to have missions established in their towns, which Bresee organized and supervised in the role of superintendent. As the number of churches grew too large for his personal supervision, he inaugurated a plan of district superintendents for each area and he himself acted as general superintendent.

In 1896 he established a church publication which he called the Nazarene; he served as editor for many years. In 1902 he founded a Bible College and University (now Pasadena College), of which he was president during its formative years. He financed this school by real estate speculation in much the same way the University of Southern California was financed when he served as a board member and chairman of the board during the early years. In 1907 he instituted a board of publication to develop Sunday school literature for the churches.

As founder and general superintendent of the church, as editor and educator, Bresee was the guiding hand in the formation of the Church of the Nazarene. A study of his life and work should show us his contribution to the growth of the church and be a worthwhile addition to the history of denominations.

B. The Problem

The purpose of this study is to narrate the story of the life of Phineas F. Bresee, and to show the contributions which he made to religion and education.

This study will be delimited to a consideration of:

I. Bresee's life

II. His contribution to religion in the formation of the Church of the Nazarene. Critical analysis of the data showing the issues and problems he faced that give reasons to start a new church.

III. His contribution to religious education through the founding of Pasadena College, along with his influence as a board member of the University of Southern California during its formative years.

C. Method and Sources

The documentary method of historical research has been followed. In collecting the data, the writer has spent many hours of research, over a period of years. The birthplace of Bresee was visited and many of the towns in Iowa where Bresee started his active ministry in the Methodist church and where for a time he served as Presiding Elder. Mr. Wilmer E. Bresee, of the Bresee Department store in Oneonta, New York, just a few miles from the birthplace of Dr. Phineas Bresee, has devoted much time and expense to collecting the genealogy of the Bresee Family, and has made his findings available for this study. John J. Bresee, State's Attorney, of Urbana, Illinois, has also made extensive research into the Bresee Family history and has made his findings available for this study. Mr. Maitland A. Bresee, of Pittsburgh, Pennsylvania, made his mother's collection of data on the Bresee Family available for this study. Data in the files of the Oulehoudt Valley Historical Society of Franklin, New York, the birthplace of Bresee, were examined for the chapter on the early years of Bresee.

An extensive search has just been completed by the Church of the Nazarene for all available historical data for an official history of the denomination and these materials were made available for this study.

The only printed publication in book form of real value to this study is Girvin's biography of Bresee written in 1916, one year after Bresee's death. This book is out of print and was written too early and with too much bias and thus needs a critical re-evaluation. However, it has proved an important source, for the material in the book was gathered by many personal interviews with Bresee a few years prior to his death by his close friend and associate, E. A. Girvin. Girvin was clerk of the California Supreme Court at Berkeley, California, and organized and was pastor of the Church of the Nazarene there. All of his early papers were destroyed in the San Francisco earthquake and fire of 1906. A search was made for his later papers, but nothing was found.

Several unpublished theses written by students of the Nazarene Theological Seminary of Kansas City, Missouri, on the various historical aspects of the Church of the Nazarene, have aided this study in organizing data. Leslie Gay Jr., wrote a thesis in 1910 at the University of Southern California on the "History of the University of Southern California," which is a valuable source showing Bresee's influence in the early days of the school and his work as president of the board during the difficult days of the financial depression.

Since Bresee was always active in college and church work, the minutes of these institutions were carefully read. These include the minutes of the various boards of the University of Southern California, 1880-1895; minutes of the Iowa Conference of the Methodist Episcopal Church, 1857-1883; minutes of the Southern California Conference of the Methodist Episcopal Church, 1886-1895; files of the Southern California Methodist Quarterly beginning in 1884; files of the Southern California Christian Advocate which unfortunately stopped in 1890; files of the daily papers of Los Angeles covering the period of Bresee's departure from the Methodist church; and the minutes of the First Church of the Nazarene of Los Angeles, which is the original church on the West coast that Bresee founded; these minutes cover the whole period from 1895-1912.

II. EARLY YEARS

A. Ancestry and Birth

Bresee was born December 31, 1838.[1] His father was Phineas Philips Bresee, born in Schoharie County, New York, in 1813.[2] Bresee's son, Ernest, writes of his grandfather, "There was a large family and his uncle by the name of Philips took him and he grew up on a farm twelve or fifteen miles from Oneonta, New York."[3] He was named for his uncle, Phineas Philips Bresee.

Bresee apparently was so busy during his life-time that he had little time to think of his ancestry. His son said, "He never talked of the family so that we know very little about them."[4] Fortunately, however, several members of the Bresee family have spent considerable time and expense making a historical search of their family background. So we have learned a great deal about Bresee's ancestry.

> The name of the family was originally spelled "deBressoc", and the family were great favorites with many French kings. Louis XIV made Bressoc a Dutchy with a coat-of-arms, a crest, etc. The old chateau still stands in the town of Bressoc, and its present owners are very prominent socially there. But in 1685, the Edict of Nantes, which had guaranteed to the French Huguenots equal political rights with

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[1] Girvin, op. cit., p. 23.

[2] Ibid., p. 26.

[3] Personal letter from Ernest H. Bresee, son of P. F. Bresee to Mrs. Mary L. Bresee, Elgin, Arizona, May 7, 1924. Letterhead carries the caption, "Bresee Brothers Co.", Undertakers, 855 South Figueroa Street, Los Angeles, California.

[4] Ibid.

their Catholic neighbors, was revoked. To escape the resulting persecution and to avoid confiscation of their money, the Bressocs fled, together with some fifty thousand refugees to Belgium, England and Holland. In Holland, where Bresee's direct ancestors fled, the name became Bersie, Berzie, Brazee, Brossey, Brocy, and Bresee. All of these names belong to the same clan.[1]

Christopher Bressoc (or Bresee) as it was variously spelled, from whom our own branch of the Bresee family has come, came first to Salem, Mass., but there seem to have been relatives of his here, long before his arrival, living in Mass., Conn. and New Amsterdam. While some of the Bresees, perhaps including children of Christopher, had drifted with the Gardiners (an English family, prominent in Cromwell's time, with whom the Bresees had intermarried in Holland) to Manhattan, then the seat of government of New York; Christopher is known to have gone westward from Salem to Berkshire County; then to Albany, N. Y.. His name appears as a resident of Athens, not far from Albany, N. Y. in 1684.[2]

One of the first of the names to appear in the census of a little later than 1790 was a Jeremiah Bresee who went to live in Brooklyn as a drummer in a war (1812 ?) and who was named head of a family in the census.[3] Another branch went from Columbia Co., over to Woodstock in Ulster Co., N. Y.. Among these were the children of Peter and Rachel Bresee and Lewis Bresee. A child of Peter and Rachel was baptized in 1793 in West Copake. In 1807 we find the name of Jeremiah Bresee, Lieutenant, in the list of Militia Officers of the Delaware Co. Militia. J. Bresee, Ensign, is also listed. In 1809, Jeremiah's death is recorded. At about the same time, a Tunis Bresee (the first Christopher had a son named Tunis) lived in Walton, N. Y.. He fought in the War of 1812, as did Harmon Bresee, grandfather of Frank H. Bresee.[4]

Dr. Bresee's father apparently ties into the Christopher Bresee line or at least into the line of one of Christopher's brothers.

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[1] Study made of Bresee family by Wilmer E. Bresee, Oneonta, New York, unpublished, no title or date.

[2] Study made of Bresee family by John J. Bresee, State's attorney, Champaign county, Urbana, Illinois. Also substantiated by Miles Bresee's study. Neither is dated or titled, unpublished studies.

[3] U. S. Census, 1790, also in West Stockbridge Vital Records, p. 15.

[4] Study made of Bresee family by John J. Bresee and Miles Bresee.

When a very young man, Phineas Philips Bresee married Miss Susan Brown. In the memorial issue of The Nazarene Messenger pertaining to the death of Bresee's mother, we have the following:

> MRS. SUSAN BRESEE was born in Merideth, Delaware county, New York, September 18th, 1812, and died at the residence of her son., Rev. P. F. Bresee, in this city, April 27th, 1902.
>
> When twenty-three years of age she was married to Mr. Phineas P. Bresee and resided in the towns of Franklin and Davenport, Delaware county, New York, until 1857 when the family removed to the state of Iowa, where they resided until 1883, when they removed to Los Angeles, California, where she resided until her death.
>
> She was the mother of three children. The youngest, a son, Reed, died in early childhood; the oldest, a daughter, Mrs. Cowley, with whom she lived until that daughter's death in 1875, from which time she and her husband resided with their son, Rev. Dr. Bresee, the father dying six and one-half years ago.
>
> She was converted in her girlhood and her religion has been her life--trustful, earnest, enthusiastic, faithful; she gave herself and all she had gladly in consecration to the Master and received from Him the riches of His grace.[1]

In the little village of Franklin, Phineas F. Bresee was born to this union. Franklin is in Delaware County, New York, situated in the foothills of the beautiful Catskill Mountains. The power and strength of the mountains, together with the quiet and peace of the river flowing through the valley, gave the setting of the birthplace and childhood territory of Bresee. The small village seems to be much the same today as it was when Bresee was a youth doing his mother's errands and attending the little academy.

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[1] The Nazarene Messenger, Vol. 6, No. 45 (May 8, 1902), p. 4.

A country store with its friendly owner-clerk who would rather sit and talk than sell, the small town library, and the white colonial type church are the main buildings in the town. In later years when Bresee became disturbed at not having a middle name, he asked his parents if they would agree to using the name of the town of his birth for a middle name. They agreed and his full name became Phineas Franklin Bresee.[1]

B. Childhood and Early Education

Phineas spent the early years of his life working on his father's farm, which was located in the picturesque country in the foothills of the Catskill Mountains. The intense love of nature that characterized Phineas was no doubt a result of the beautiful environment of his youth. He was born in a log cabin in the Oulehoudt Valley. When the boy was one year old his father moved the family into a farm house about one-half mile from the valley road. Here he was taught to work on the farm, to drive horses and oxen, to attend to the cows, and to do every kind of farm work.

At the early age of three years he started to attend the district school. At the age of twelve he had learned the ordinary rudimentary things; he could read and write, and knew something of arithmetic and geography. He learned to read by memorization. Of this part of his childhood Bresee said,

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[1] Girvin, *Op. cit.*, pp. 30, 31.

> I could read first-rate the things that they ordinarily read, because I knew them by heart, but once in a great while the teacher would take a notion to have them read out of a news-paper, or some other printed matter, and I made bad work of it.[1]

The only advanced education Bresee received was at two academies, one at Oneonta and the second at Franklin.

> For two winters he attended a little school called an academy, at Oneonta. It was a sort of select school, taught by Isaac T. Dann, a man of considerable talent and education. At that school, young Phineas got a start in Latin Grammar, which was the first idea he ever had of grammar of any kind. He also learned a little algebra, geometry, trigonometry, and other rudimentary things.[2]

Later, Phineas attended the school at Franklin.

> He attended our school, the Delaware Literary Institute, the year of 1854-55. Our school is now the Delaware Literary Institute and Franklin Central School. It was founded in 1835 and was one of the best schools in the state in scholastic achievement. Dr. Kerr was one of its well known principals. Its curriculum was very broad and its rules quite strict. Pupils came from about every state in the Union.[3]

When Bresee, as a young man, moved to Iowa with his family, he took up the regular course of study prescribed by the Methodist Church along with his regular pastoral duties. The district minutes mention from time to time his work in the district course of studies and on one occasion he was required to present a paper he had written. The report of the committee stated that, "C. G. Milnes, P. F. Bresee, A. Orr and J. R. Carey were represented as to studies and character, and their characters passed. On motion Brother Bresee was required to present his essay to the committee for examination."[1]

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[1] Girvin, _Op. Cit._, p. 24.

[2] _Ibid._, p. 25.

[3] Personal letter from Lulu Mary Finch, Town Historian, Oulehoudt Valley Historical Society, Franklin, N. Y., January 28, 1957.

C. Religious Training

The parents of Bresee were devout Christians and Methodists. Church and Sunday school attendance was a regular custom in the home activities. The Bresee home was a favorite stopping-place for the Methodist ministers.

> Mrs. Bresee delighted in the house of the Lord, and in the fellowship of the saints. For many years her home was the home of Methodist ministers and during these later years she has delighted in all the work and association which has come in conjunction with the home where there has been open house in connection with the ministry of the Gospel.[2]

Probably the greatest individual religious influence in young Bresee's life was that of his parents. What he lacked in formal religious training was offset by influence of the home and the regular church services.

1. Conversion

Girvin gives the best available account of Bresee's conversion.

> In February, 1856, a protracted meeting was held in the little Methodist church, of which the parents of Bresee were members. The meeting was conducted by the pastor

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[1] Minutes, Iowa Conference of the Methodist Episcopal Church, 17th Annual Session (Sept. 29 - Oct. 3, 1860), p. 6.

[2] The Nazarene Messenger, Vol. 6, No. 45 (May 8, 1902), p. 4.

> in charge, Rev. Smith. There were two pastors, and the name of the junior was Rev. George Hearn, a young Englishman, and an unmarried man....These two pastors held the meetings, and one day Brother Smith came to the store where Phineas was working, and spoke a few words to him about his soul. This was the means of bringing him under conviction, and he determined before night that he would go to the meeting and seek salvation.[1]

Bresee gives an account of his experience to Girvin.

> I went and he preached. I thought he never would get through and give me a chance to go to the altar, but he did, finally, after preaching and exhorting. Nobody had been to the altar up to that time in the meeting, but he gave me a chance and I went immediately and others followed. The meeting continued until Sunday. I think this was Friday night. On Sunday, there was an old minister there from New York City, by the name of Lull. They called him old Father Lull. He was a man of considerable genius and ability, and he preached in the morning. After the morning service they had a classmeeting, which was the custom in those early days; and it was during that classmeeting that I was converted, and I realized that the peace of God came into my soul at that classmeeting. I at once began to try and do Christian work. My soul was filled with great intensity for doing the work of the Lord, and I began to hold prayer meetings, talk to and exhort the people, and do all I could to push along the work.[2]

2. Call to Preach

All of his life Bresee felt that God would have him be a minister.

> I always felt called to preach from the time I began to know anything. I remember when I was a very little boy that the leading man in the community, who lived right down near where the turnpike road turned off from the Ouleout road, spoke to me on the subject. He was Captain Miller, a large man with a good deal of dignity. He put his hand on my head, and said: 'Now what are you going

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[1] Girvin, *Op. cit.*, p. 27.

[2] *Ibid.*, p. 28.

> to do when you are a man?' I was too embarrassed to answer; but he asked me one question after another, and he said; 'You will be a minister, won't you?' And I suppose there was some response in my face. He said: 'Oh, yes; that is it. That is the noblest calling of all.' And I always wondered that everybody did not know.[1]

A few months after his conversion, his pastor, Rev. Smith, gave him an exhorter's license and made several appointments for him to preach but Bresee was too bashful and modest to meet the public. Shortly before moving to Iowa with his family, Bresee preached his first sermon at a station two-and-a-half miles from West Davenport called The Hemlocks where there was a regular meeting on Sunday afternoons. He gave the following account of his first experience at preaching.

> I tried to preach from the text: 'My soul has escaped out of the snare of the fowler. The snare has broken and the bird has escaped.' ....This was my first text and my first sermon. That is the one that I told the boys about, that embraced so much, that it had in it everything I knew. I was just a boy. It began away back before the creation of the world, came down through the Garden of Eden, along down to the fall, and down through the ages to the Incarnation and the Atonement, and then on through the years until the time I was born, my conversion, then on to the judgment, and on through eternity. Although I put everything I knew in it, it was only about twenty minutes long. I wondered what in the world a fellow would ever preach about at another sermon, for I had everything in that.[2]

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[1] Ibid., p. 28.

[2] Ibid., p. 29.

III. MINISTRY IN THE METHODIST CHURCH

A. Ministry in Iowa

In 1857, young Bresee moved to Iowa with his family, who had purchased farm land on the prairies. He helped his father and brother-in-law, Giles H. Cowley, build a log cabin for their home. In the fall of 1857 Phineas was appointed to assist A. C. Barnhart on a wilderness circuit called the Marengo Circuit. His name first appears in the official records of the church he loved and served for thirty-seven years, under the question, "Who are admitted on trial?" Oddly enough, his name is spelled, "Phenis F. Brezee."[1]

1. First Appointment

His first charge was given by Bishop Ames, who sent him to Marengo on the Oskaloosa District with A. C. Barnhart.[2] His recommendation came from William Simpson, a pioneer preacher who was related to Bishop Simpson and was at the time serving as district superintendent of the Oskaloosa District. His first charge was not much more than a territory, for the statistical report shows that Marengo had 207 members with 18 probationers. The only church property was a parsonage valued at $400, which was evidently where Barnhart lived. There were two Sunday schools with 15 officers and teachers and 65 scholars.[3] For the most part the meetings were held in school buildings.

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[1] Minutes, Iowa Conference of the Methodist Episcopal Church, 14th Annual Session, (Des Moines, Sept. 23-26, 1857), pp. 6-7.

[2] Ibid., p. 26.

[3] Ibid., Statistical Report.

> This was a four weeks' circuit. It extended from some place between Marengo and Iowa City, east, for about fifteen or twenty miles, up the Iowa river, then directly west across the prairies an equal distance, and then extended south to Brooklyn. At that point it turned east again and went down into Iowa county to Williamsburg, and then back to Marengo. This was the Marengo circuit. Marengo was the county seat of Iowa county.[1]

Bresee held protracted meetings any place on the circuit he could find a suitable building. This was his work for the first year of his ministry, in which he gained much valuable experience and, together with A. C. Barnhart, did much good in planting Methodism in the country side. The stewards' report shows that he was not overpaid for his first year's work. His quarterage claims totaled $100. He received nothing under the listings for rent, traveling expense, and table expense. Of his claim for $100 the record shows he received $69, a deficiency of $31. His co-worker did better. His quarterage claim was $216, his table expense $255, rent 0, traveling expenses $29, or a total claims of $500. He received $360 which left a deficiency of $140. The highest amount paid on the district was $822 to W. F. Cowles at Oskaloosa station. The district superintendent, William Simpson, received $500.[2] The statistical chart shows 199 members at Marengo with 76 probationers, with seven established Sunday schools having 82 officers and teachers, with 225 scholars.[3] In another report the scholars are listed at 255.[4] At any rate, the number of schools increased from two to seven and the scholars from 65 to 225 or more.

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[1] Girvin, _Op. Cit_., p. 34.

[2] Minutes, _Iowa Conference of the Methodist Episcopal Church_, 15th Annual Session, (Fairfield, Sept. 8, 1858) p. 38.

[3] _Ibid_., p. 41.

[4] _Ibid_., p. 52.

2. Ordained Deacon

In September of 1858 Bishop Thomas Morris appointed Bresee to Pella, Iowa, on the Oskaloosa District.[1] Pella was a small Dutch settlement of several thousand people, mostly foreign-speaking Hollanders. There was a Baptist college in the town, around which most of the English-speaking people of the town gathered. The Methodist church had 160 members with 25 probationers, a church property valued at $1,000, no parsonage, and a Sunday school in the town plus two others on the circuit with a total enrollment of 150 pupils.[2]

It was at the close of his first year at Pella that he was admitted into full connection and ordained deacon by Bishop Simpson, presiding bishop of the conference. Under the question, "Who are admitted into full connection?" there are eleven listed and Bresee is fifth on the list. Their characters were passed and studies examined and all were elected to deacon's orders.[3]

The two years spent in Pella were apparently hard years. His church membership dropped from 160 with 25 probationers to 76 with 11 probationers and his Sunday school from 150 to 65.[4] It seems evident from a study of the district minutes that the circuit was divided after the first year to make two full charges - hence the loss that shows in the statistics. His salary for the first year at Pella was $413; for the second year it had decreased to $200.[1]

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[1] Ibid., p. 13.

[2] Ibid., p. 41.

[3] Minutes, Iowa Conference of the Methodist Episcopal Church, 16th Annual Session, (Muscaline, Sept. 7-12, 1859), p. 7.

[4] Ibid., 17th Annual Session, (Oskaloosa, Aug. 29 to Sept. 3, 1860), p. 36.

3. Marriage to Maria E. Hibbard

It was at the close of his pastorate in Pella that Bresee returned to New York, where he was united in marriage to Miss Maria E. Hibbard.

> She belonged to a prominent Methodist family, and was distantly related to the somewhat renouned Uncle Billey, whose son, Dr. F. G. Hibbard, a leader in Methodism, wrote Hibbard on Baptism and other works. Mrs. Bresee's family lived in Davenport, N. Y., near where the parents of Phineas had taken up their residence five or six years previous, so that the acquaintance, which ripened into love and matrimony, began at that time.[2]

Bresee says in speaking of his wife's family,

> My wife's whole family were Christians. Her father was a class leader and Sunday school superintendent. His name was Horace Hibbard. He was regarded as one of the most staunch and prominent Methodists in that part of the state. My wife's mother was a very model woman. They had five children, who were all very earnest and active Methodists. The family was one of the best in that whole land, and was so regarded. They had a very nice home on a farm about half a mile from Davenport Center, overlooking the Charlotte Valley.[3]

4. Appointment to Grinnell Circuit and Abolition Doctrine

The newly weds were appointed to the Grinnell circuit by Bishop Janes at the 17th annual session of the Iowa Conference held at Oskaloosa. This circuit consisted of five or six preaching appointments, which had a total of 141 members with 25 probationers. There were two Sunday schools on the circuit with 160 pupils. His salary was stated at $350 with an additional $50 for house rent.[1] This was one of the hardest years in his ministry because of the outbreak of the Civil War which brought to the fore Bresee's convictions on slavery.

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[1] Ibid., p. 43.
[2] Girvin, Op. Cit., p. 37.
[3] Ibid., p. 38.

H.D. Brown, a personal associate of Bresee, wrote a little booklet on his personal memories of Bresee in which he describes his sentiments in regard to the slavery question. "Dr. Bresee was a staunch Union man, and made his influence felt in the church and elsewhere for the freedom of all men, both black and white, and for the preservation of the United States as the greatest nation on earth."[2] Girvin describes him as a radical Union man: "During the conflict, he was a radical Union man, and made a practice of draping the pulpit with the American flag, thus offending many Southern sympathizers, who otherwise would have been his fast friends."[3]

Due to the outbreak of the Civil War the currency, which had previously been issued by the state banks, became practically worthless. Business became almost paralyzed and real need of the necessities of life prevailed.

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[1] Minutes, Iowa Conference of the Methodist Episcopal Church, 17th Annual Session (Oskaloosa, Aug. 29 to Sept. 3, 1860), pp. 26, 36, 43.

[2] H. D. Brown, Personal Memories of the Early Ministry of Dr. Phineas F. Bresee, published by the author, Seattle, Washington, 1930, p. 25.

[3] Girvin, Op. Cit., p. 16.

Bresee says in recounting his first year of married life at Grinnell:

> The first soldiers were called out that year. One of the first who volunteered in this part of the country was a member of our church, and the people were horrified at the idea of a man leaving his family and children and going to war. I will never forget that awful feeling. We stayed at Grinnell one year. We lived largely on faith. You would hardly believe that one sack of flour, with a few pounds of buckwheat to make pancakes, did us that year. My wife had clothes enough when she was married, so that she did not have to buy more. I did not need anything much, so we got on. Still we were in debt somewhat when we left the circuit. They desired my return to that circuit, but the war had already begun, and one of the appointments was made up largely of Southern people. They were strong in their feeling of sympathy with the rebellion, and I was very strong in my loyalty, and anti-slavery conviction. Hence, I did not feel that it was best for the church on that charge for me to go back. I had already more or less grieved these people by my preaching of what they regarded as Abolition doctrine, and I saw that it would be difficult for me to get along with them. So I told the presiding elder that I did not want to go back. He intimated to me that I might get a poorer appointment.[1]

He closed the year at Grinnell with 167 members and 10 probationers, an increase for the year of 26. He was paid $315 for the year.[2]

5. Ordained Elder and Tested

At the 18th session of the conference in August, 1861, Bishop Scott laid hands on Bresee along with nine other men and ordained Bresee to the highest position in the church.[3]

The feeling of attainment that came from the ordination service was short-lived; for when the appointments were read the young full-fledged minister was appointed to the smallest preaching-place on the district, a new circuit made up of the tail-ends of two or three other circuits, called Galesburg.[1] Up to this time it had not been mentioned in the minutes. There were no church buildings and no parsonage. Bresee felt grieved, for he had served much better appointments with some degree of success and felt that now with the responsibility of a wife and the fact that he was ordained he would be appointed to a better church. Rather than express his feeling, he determined that he would make a success of the appointment. He says of this crisis,

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[1] Girvin, Op. Cit., pp. 39-40.

[2] Minutes, Iowa Conference of the Methodist Episcopal Church 18th Annual Session, (Burlington, Aug. 21-26, 1861), p. 35.

[3] Ibid., pp. 8, 14.

> In regard to this awful impulse which was upon me that things should go, I do not know whether it was so much a matter of inspiration of the Spirit, or whether it came out of my deep indignation at the kind of appointment I had received. It may not have been intensely spiritual or religious. I can hardly define it, but it was an awful feeling of determination that things should go.[2]

Added to the responsibilities was the addition of a new member to the family, Ernest, their first child, who was born while his father was at conference. Bresee traded his mules for a horse and got fifty dollars for the trade. At his appointments he told his people that, as there was no money in the area, anything that they brought for quarterage, from chips to saw mills, would be accepted. Most of the people brought wheat and hogs.

He worked earnestly as a pastor and evangelist, holding protracted meetings in all his appointments. The meetings began in October and lasted until spring. He visited the people and urged them to come to the school houses and preached to them, exhorting them to kneel at their seat, to repent of their sins and accept Christ as their Saviour. This was the regular procedure he used in all of his circuits. The statistical chart for the year shows that the Galesburg circuit, which started with comparatively nothing, ended the year with 156 church members and 65 probationers.[1] They also were able to buy a parsonage. He later said of this year of his ministry,

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[1] Minutes, Iowa Conference of the Methodist Episcopal Church, 18th Annual Session, (Burlington, Aug. 21-26, 1861), p. 16.

[2] Girvin, Op. Cit., pp. 42-43.

> That charge did me more good than any I ever had. It broke me up, and broke through the chrysalis that was about me, and in some way taught me and impressed me that desperation, earnestness, intensity, would win, God helping, in doing God's work.[2]

He had passed the test at Galesburg and proved to himself that he could make a success of his ministry with hard work and God's help. At the end of the year he desired to remain on the Galesburg circuit, but the presiding elder sent him to Des Moines.

6. Two Years at East Des Moines

It was Bishop Baker who appointed Bresee to the East Des Moines church,[3] where he served for two years. The East Des Moines church was the smaller of the two Methodist churches in the town and was hindered by a serious debt. It agreed for repayment of the loan in gold coin with interest at 10 per cent. One of the outstanding accomplishments of the first year there was the refinancing of the church on a sound basis and then paying off the debt. Bresee followed his usual revival methods and the church prospered. Through the sale of cavalry horses on a large scale and other work to further the war effort, money became more abundant and much better support was provided for Bresee and his family. New members were gained for the church and the Sunday school grew rapidly. It was necessary to build a new church to accommodate the increasing numbers. He began his ministry at East Des Moines with 91 members[1] and ended after two years with 133 members.[2]

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[1] Minutes, Iowa Conference of the Methodist Episcopal Church, 19th Annual Session (Washington, Sept. 10-15, 1862), p. 36.

[2] Girvin, op. cit., p. 43.

[3] Minutes, Iowa Conference of the Methodist Episcopal Church, 19th Annual Session (Washington, Sept. 10-15, 1862), p. 12.

While at East Des Moines Bresee took a lead in giving to foreign missions. His church had the second highest average missionary giving in the conference and Bresee was made a life member of the missionary society as a reward.[3] He and his wife each gave $20 to become life members as a personal gift for missions.[4]

Girvin indicates that it was while he pastored here their second child was born, a beautiful frail little girl, named Lily.[5] He also indicates that at the close of the second year they made a trip with their two children to New York and while they were there the infant took sick and he was unable to return in time for the annual conference.[6]

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[1] Ibid., p. 12.

[2] Minutes, Iowa Conference of the Methodist Episcopal Church, 20th Annual Session, (Newton, Sept. 9-14, 1863), p. 26.

[3] Ibid., p. 39.

[4] Ibid., p. 26.

[5] Girvin, Op. Cit., p. 46.

[6] Ibid., p. 46.

7. Presiding Elder at Age Twenty-Six

When Bresee returned to Iowa he learned that he had been appointed presiding elder at the recent conference conducted by Bishop Janes. His district was called the Winterset District, which consisted of ten churches, embracing seven counties, and extended from new Des Moines to the Missouri River.[1] Girvin tells of his work as presiding elder.

> It was before the days of railroads and telegraphs, and the district spread widely over the great prairies. There were frequently long distances between settlements, and Brother Bresee sometimes had to drive thirty miles between habitations. He traveled with a pair of ponies and a buggy. These trips gave him exceptional opportunities for reading, study and thought, and many times he would read all day as he drove across the prairies. During those two years, he read Bancroft's History of the United States; Motley's United Netherlands and The Rise of the Dutch Republic, and many other books.[2]

It was his duty as presiding elder to hold quarterly meetings throughout the district. This, of course, meant that Bresee preached very often in this work and in addition to the quarterly meetings, he followed the pattern he had set in the pastoral work of conducting protracted evangelistic meetings for the pastors on their charges. The work of preaching and carrying on the business of the quarterly meetings along with the weariness that came from traveling proved a serious physical strain for Bresee.

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[1] Minutes, Des Moines Conference of the Methodist Episcopal Church, 4th Annual Session, (Clarinda, Iowa, Aug. 31 to Sept. 3, 1864), Vol. 10, p. 177.

[2] Girvin, Op. Cit., p. 47.

Whenever he could, he took Mrs. Bresee with him on his long trips, which extended from two to four weeks. On one of these trips, in Lewis, Cass County, where he was preaching in a meeting, their second child, Lily, who was 15 months old, became sick and died. This was the 7th of May in 1865. In December of the same year, Phineas W., the second son of the Bresees was born.[1]

In the second year of his term as presiding elder the church was celebrating the Centenary of American Methodism. Brown says of Bresee as a speaker on the Centennial of Methodism,

> He became an eloquent and popular speaker as he told of the triumphs of the past and declared that for the future the wealthy men of the church would pour out their money like oil for her service. He was at that time a presiding elder and he made his quarterly meetings seasons of great spiritual power and victory, -- triumphant celebrations of a hundred years of successful work by the church he loved so faithfully and well.[2]

Brown also gives the following vivid picture of Bresee as presiding elder.

> He also assisted in revival meetings whenever he found it possible to do so. These meetings were usually held in country school houses scattered over the prairies of the new country he traveled... In these little buildings much of his early work was done. This writer well remembers attending a meeting in such a school house near Winterset, Iowa. After preaching an earnest sermon and giving the invitation, Dr. Bresee mounted one of the wooden benches and tenderly exhorted sinners to come to Christ.[3]

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[1] Ibid., p. 48.
[2] H. D. Brown, Op. Cit., p. 10.
[3] Ibid., p. 10.

At the age of twenty-seven years, Bresee was enjoying a prominent place in the leadership of the Methodist church as a pastor and preacher. After serving two years as presiding elder, he asked Bishop Ames to appoint him to a pastorate instead of the third year of the regular term of presiding elder. His love for the pastorate and his overtaxed physical condition were the reasons he gave.

8. Sanctified While Pastoring at Chariton

As a result of his request he was sent to pastor in the beautiful town of Chariton, a church with 119 members.[1] This apparently was a difficult time in his ministry due to spiritual depression and financial need. His work began here with good success and the church gained 51 members the first year.[2] The second year, however, indicated a loss of 20 members.[3]

His religious depression began while he was serving as presiding elder and became serious while he pastored at Chariton. He described this experience to Girvin:

> I had a big load of carnality on hand always, but it had taken the form of anger, and pride, and worldly ambition. At last, however, it took the form of doubt. It seemed as though I doubted everything. I thought it was intellectual, and undertook to answer it. I thought that probably I had gone into the ministry so early in life, that I had never answered the great questions of being, and of

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[1] Minutes, Des Moines Conference of the Methodist Episcopal Church, 6th Annual Session, (Boonsborough, Iowa, Aug. 22-27, 1866), Vol. 11, p. 136.

[2] Ibid., 7th Annual Session, (Des Moines City, Iowa, Sept. 19-23, 1867), Vol. 11, p. 222.

[3] Ibid., 8th Annual Session, (Council Bluffs, Iowa, Aug. 20-24, 1868), Vol. 12, p. 151.

> God, and of destiny and of sin and the atonement, and I undertook to answer these great questions. I studied hard to so answer them as to settle the problems that filled my mind with doubt. Over and over again, I suppose a thousand times, I built and rebuilt the system of faith, and laid the foundation of revelation, the atonement, the new birth, destiny, and all that, and tried to assure myself of their thruth. I would build a pyramid, and walk around about it and say, "It is so, I know it is so. It is in accord with revelation. It is in accord with my intuitions. It is in accord with history and human experience. It is so, and I do not question it." And I would not get through the assertions of my certainty, before the devil or something else, would say, "Suppose it isn't so, after all?" And my doubts would not be any nearer settled than they were before.[1]

During the winter protracted meeting at Chariton, Bresee came to the end of his doubt. In his own words he described this experience.

> There came one of those awful, snowy, windy nights, such as blew across the Western plains occasionally, with the thermometer twenty degrees below zero. Not many were out to church that night. I tried hard to preach a little, the best I could. I tried to rally the people to the altar, the few that were there, and went back to the stove, and tried to get somebody to the Lord. I did not find any one. I turned toward the altar; in some way it seemed to me that this was my time, and I threw myself down across the altar and began to pray for myself. I had come to the point where I seemingly could not go on. My religion did not meet my needs. It seemed as though I could not continue to preach with this awful question of doubt on me, and I prayed and cried to the Lord. I was ignorant of my own condition. I did not understand in reference to carnality. I did not understand in reference to the provisions of the atonement. I neither knew what was the matter with me, nor what would help me. But, in my ignorance, the Lord helped me, drew me and impelled me, and, as I cried to Him that night, He seemed to open heaven on me, and gave me, as I believe, the baptism with the Holy Ghost, though I did not know either what I needed, or what I prayed for. But it not only took away my tendencies to worldliness, anger and pride, but it also removed my doubt. For the first time, I apprehended that the conditions of doubt were moral

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[1] Girvin, Op. Cit., p. 50.

> instead of intellectual, and that doubt was a part of carnality that could only be removed as the other works of the flesh are removed.[1]

H. D. Brown describes this experience after discussing it with Bresee.

> After repeated conversation with Dr. Bresee concerning the events of the evening....there is a vivid picture in my mind of what occurred. It was a furious night. The storm of wind and snow raged without, while Dr. Bresee preached as best he could. Satan and the carnal mind poured upon him such a storm of doubt as equaled the raging elements without. Later in the service he went to the back of the room inviting sinners to come, but one by one they slipped away home and only a few of the Lord's earnest people lingered about the altar. In the midst of his sorrow he turned toward the altar and flung himself down crying, "Now, Lord, what have you for me?" He unburdened his soul. He cried unto God for some sure foundation upon which his storm-tossed spirit might securely rest.[2]

It is well to note that while the experience described above did meet the deep need of Bresee, he did not have the theological understanding to comprehend its meaning for himself nor to describe it to his congregation in his preaching ministry. He himself said in later years of this experience, "Nobody got sanctified but myself, and I did not know anything about it."[3] Although he could not define the experience in theological terms, Girvin says there came into his personal life a deeper spirituality and greater confidence in his preaching, for he was no longer troubled with the assailing doubts and evidences of pride.[4] It was after his removal to California and his subsequent acquaintance with Doctors

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[1] Girvin, _Op. Cit._, p. 51-52.
[2] Brown, _Op. Cit._, p. 27.
[3] Girvin, _Op. Cit._, p. 52.
[4] _Ibid._, p. 52.

MacDonald and Watson that he learned the theology of his experience and went through the unusual mystical experience there that made him an avowed Holiness preacher. This will be described in subsequent pages.[1]

9. Other Pastorates in Iowa

Due to the ruling of the early Methodist church a pastor was permitted to remain in one charge for a period of only three years at the longest; for a while the limit was two years. In 1888, while Bresee was pastor in Pasadena, the length of stay was increased to five years. Bresee was not in favor of this change. Thus, the record of his pastoral charges in the Methodist church numbers seventeen. After he left the Methodist church he served only one church as pastor, not counting the short time he managed the Peniel Mission; this church proved to be the mother church of the Nazarene denomination. Each of the churches he served showed a gain, all of them good gains, except the churches at Chariton and Creston, where the gains were only slight.

From Chariton, where their third child, Bertha, was born, he went to pastor the Wesley chapel in Des Moines, where he served for two years with a membership gain from 152 to 170.[2] This was in the years 1868 and 1869. In 1870 he was appointed to Council Bluffs First Church, where he served for the full three years. This church was known as the Broadway Church and his appointment there came mainly as a result of the interest of his close friend,

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[1] Intra, p. 40.

[2] Minutes, Des Moines Conference of the Methodist Episcopal Church, 8th and 9th Annual Sessions (1868 and 1869), Vol. 12, pp. 152, 171.

Rev. Joseph Knotts, who was then the presiding elder of the Council Bluffs district. Bresee and Knotts were long-time friends and entered into several business ventures together. Council Bluffs had a reputation for its extreme wickedness. In the days of the westward migration it was the extreme western frontier of civilization, and was the supply center for the multitudes who crossed the plains. In spite of the wickedness that prevailed, the church grew under Bresee's revival preaching from 133 members to 200 in the three-year period.[1] His salary is listed at $1,500, the largest of the 90 ministers except the one at Des Moines Fifth Street Church.[2]

a. Elected to the General Conference. During his pastorate at Council Bluffs, Bresee was sent to the conference which was held in Brooklyn, New York, May 1 through June 4, 1872. His name is on the official listing of the General Conference.[3] Girvin says that he was probably the youngest delegate at the conference. He also says that Bresee was a main influence at this conference to get Bishop Gilbert Haven elected. Haven was having a difficult time due to southern opposition, for he was a radical Abolitionist, but Bresee got the Iowa delegation to vote for him and assured the election.[4] Mrs. Bresee went as a traveling companion with him to the conference. They also traveled with Joseph Knotts, who also was a delegate from the Des Moines Conference.

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[1] Minutes, Des Moines Conference of the Methodist Episcopal Church, 10th, 11th, 12 Annual Sessions (1870, 1871, 1872), Vol. 13, p. 147, Vol. 14, p. 256.

[2] Ibid., 13th Annual Session (Winterset, Iowa, Sept. 10-15, 1873), p. 55.

[3] Journal, General Conference of the Methodist Episcopal Church (Brooklyn, N.Y., May 1 through June 4, 1872), pp. 4, 33.

[4] Girvin, Op. Cit., p. 57.

b. *Success at Red Oak*. Probably the most successful pastorate Bresee held in Iowa was the church at Red Oak. He served this church in 1873, 1874 and 1875, during which time the membership increased from 148 to 360.[1] Red Oak was a small town with a population of not more than 2,500, located in a comparatively undeveloped part of the state. The members of the church were particularly desirous of securing Bresee for their pastor and sent a delegation to the conference to urge his appointment. The leader of the delegation was a Mr. Crandall, a rather wealthy man and a leader in the local church. He assured Bresee that he would be well supported and cared for. A nice place of residence was secured and they started his salary at $1,200 a year and a house, the rent of which was about $300 annually. Bresee started his ministry there in his typical style, with a protracted meeting, started in October and continued until March. During the meeting not fewer than three hundred persons had been converted.[2] All classes were represented: merchants, lawyers, editors, and contractors, with their families and employees, and outcasts and drunkards. There were more converts than there was seating capacity in the church building. As a result of the revival and the increased attendance, it was necessary to build a new church.

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[1] Minutes, *Des Moines Conference of the Methodist Episcopal Church*, 13th, 14th, 15th Annual Sessions (1873, 1874, 1875), Vol. 14, p. 93; Vol. 15, pp. 89, 151; Vol. 16, p. 341.

[2] Girvin, *Op. Cit.*, pp. 50-60.

The church was large and very expensive for that area and time. It cost $25,000 and was a beautiful massive brick structure. The next district conference was held in the beautiful new church at Red Oak in September 28, 1876, with Bishop Foster presiding.[1]

c. Clarinda. The three-year term had been completed at Red Oak and moving day came again. This time to Clarinda, a church he served for two years with a membership increase from 198 to 270.[2] An interesting account of Bresee's preaching was found in an old history book of local history. There is a paragraph written by Reverend C. W. Blodgett in which he says,

> The sledge hammer blows saint and sinner and sin received, the telling talks in favor of temperance, the rich and racy delineations of character will in all time to come linger in this city. The largest revival this church ever was blessed with occurred during the first year of Reverend Bresee's pastorate. The salary which had hitherto been $1,000.00 was advanced to $1,500.00. The parsonage was enlarged for the Reverend Bresee, as he enjoyed the felicity of having the largest family of any minister ever appointed to the charge.[3]

d. Creston. The official records show the membership at 200 the year he was appointed and at 211 after two years' ministry there. Girvin says that Creston was a growing railroad town, but the church life of all denominations was very weak and the Methodist church especially so.[4] The church was poor and owed money everywhere and Bresee made a definite point of seeing that all the debts were paid. The church building was very small. Bresee remarked to several of the men of the church that they had not the proper place of worship to accomplish anything. The men replied that they would be happy if they could fill the church as it was. Bresee set to work in his usual manner with the protracted meeting and was able to fill the small building to overflowing. They added a wing to each side of the building, making it as wide as it was long, with seating capacity for 400 people.

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[1] Minutes, Des Moines Conference of the Methodist Episcopal Church, 16th Annual Session, (Red Oak, Iowa, Sept. 28, 1876), Vol. 16, p. 145.

[2] Ibid., 16th, 18th Annual Sessions, (1876, 1878), Vol. 16, p. 148; Vol. 17, p. 118.

[3] W. L. Kershaw, History of Page County, Iowa, (2 Vol., Chicago, 1909), Vol. 1, p. 179.

[4] Girvin, Op. Cit., pp. 69, 70.

e. Council Bluffs and a New Church Venture. The last two years of Bresee's ministry in Iowa were spent at Council Bluffs Center. This church had 160 members at the beginning of his pastorate and 203 after the two years' work.[1] During his second year as pastor many of the Methodists and other prominent citizens urged Bresee to organize a new Methodist church to be called the Central Church. His friend Knotts was the leader of this group. They secured a fine location and purchased the property and began making their plans for the new church. But due to a tremendous storm and cloudburst which flooded the area where the new church was planned, they gave up the venture.

10. Financial Failure and Embarrassment

Girvin gives a picture of some of the business dealings of Bresee, who had received some money through an inheritance.[2] Joseph Knotts, who had been Bresee's presiding elder for a time and a fellow pastor for several years, had been compelled by a serious bronchial illness to give up the ministry and had turned to a business career. An interesting historical sketch was found of Knotts in which we learn,

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[1] Minutes, Des Moines Conference of the Methodist Episcopal Church, 22nd, 23rd Annual Sessions, (1881, 1882), Vol. 18, p. 12; Vol. 19, p. 407.

[2] Girvin, Op. Cit., pp. 72-76.

> Knotts was transferred from Virginia to Iowa in 1860 on account of strong Union principles. In the Des Moines conference he built the Broadway Church, Council Bluffs, in 1865-66. He next became Church Extension Agent for the conference, was made presiding elder of the Council Bluffs District in 1869, and in 1871 was elected delegate to the General Conference held at Brooklyn, New York. In poor health in 1872, he gave up the itineracy and established a book store and launched the Inland Christian Advocate. In 1875 President Grant made him Consul to Chihuahua, Mexico. He died at El Paso, Texas, January 22, 1882, after having contracted pneumonia while traveling by stage on a business trip to Durango, Mexico.[1]

His first venture was the bookstore and the publication of the Inland Christian Advocate. Bresee was the editor of the paper during its short life. It would be interesting to examine some of the copies of this paper, but none could be found. Girvin says the publication of this paper was short-lived due to a serious fire to the hotel building in which the bookstore was located which completely ruined the stock.[2]

Knotts then went to Washington, D.C., where he studied the possibilities for profitable investments and concluded that Mexico, rich in mineral wealth, was the best place to invest. He formed an investment company composed of some of the prominent capitalists in the United States and invested their money in the rich historical mines at Parral. These mines had already yielded immense quantities of silver bullion, but had been worked down to where the water had seeped in and made further work impossible without the removal of water. It was Knotts' plan to get men and machinery to rehabilitate the mines. But soon after they had started operations, an explosion of the blasting operations caused a subterranean river of water to pour into the mine. The workmen, leaving the tools and machinery behind, barely escaped with their lives. A great deal of time and money was spent in an effort to clear the mine of water, but the undertaking was too great for the financial strength of the investors. The property was capitalized at $500,000 and the stock was considerably above par; but it was destroyed in an hour.

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[1] Anon., Biographical History of Pottawattamie County, Iowa, (Chicago, 1891), pp. 493-495.

[2] Girvin, Op. Cit., p. 72.

Bresee in recounting this story gives it as a reason for his going to California.

> This made it so that my other investments no more than met my liabilities and I was left without either money or property. I felt some degree of embarrassment at the thought of remaining in a country where I was supposed to be wealthy, when in fact, I was very poor. Hence, I deemed it best to take a transfer to some distant conference. I formed the firm conviction at that time that I would never more attempt to make money, but would give the remainder of my life, whatever it might be, to the direct preaching of the Word of God. During all this time I had not neglected my ministerial labors, but had devoted my spare time and energy to business. I began to engage in these enterprises when at Red Oak, and continued in them for nearly ten years.[1]

When he finally decided to go to California, his friend Knotts gave him a check for $1,000 to finance the trip.

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[1] Girvin, Op. Cit., p. 76.

11. Honored by the Conference

The esteem of his brethren was shown at the twenty-third session of the conference when Bishop Isaac Wiley was called home at the death of his son. Bresee was appointed president pro tempore of the conference and carried on the affairs of the conference in the absence of the Bishop.[1]

After Bresee transferred to California the men of the Des Moines conference recorded their feelings thus:

> Concerning Rev. P. F. Bresee, for nineteen years past a member of this conference, C. S. Ryman introduced appropriate resolutions, which were unanimously adopted.[2]
>
> Whereas, the demands of our connectional work have called for the transfer of Rev. P. F. Bresee to the Southern California Conference,
> Resolved, 1. That we deeply regret the departure of such an esteemed and valuable member of our conference, one whose work in Iowa for twenty-five years has endeared him to many hearts, and who has contributed so much to the growth of Iowa Methodism.
> Resolved, 2. That we heartily recommend him to the esteem of our California brethren, and trust that he may have the largest measure of success among them.
> Resolved, 3. That should he hereafter desire to return to this conference, he will meet with a most cordial greeting.[3]

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[1] Minutes, Des Moines Conference of the Methodist Episcopal Church, 23rd Annual Session, (Winterset, Iowa, Sept. 13-18, 1882), Vol. 19, p. 18.

[2] Ibid., 24th Annual Session, (1883), p. 7.

B. Removal to California

1. Appointment to Los Angeles First Church

Bresee transferred to the Southern California Conference of the Methodist Church in September, 1883. He made this transfer when he was in the prime of his life, aged 45, and Bishop Warren appointed him to Los Angeles First Church. This was the only large church in the conference, for the country was still young and the churches all comparatively new. The membership of the Los Angeles First Church was 385.[1] After three years the membership increased to 650 plus 20 probationers and the Sunday school averaged 200 in attendance.[2] The next largest church on the district was the University Church with 163 members, four other churches had from 130 to 150 members, and the remainder of the churches had considerably less than 100 members. The average membership of the twenty-nine churches in the conference was 41.4 members.[3] Bresee's church showed the greatest gains of any on the district by far and the conference minutes reveal that he was held in high esteem by his brethren of the conference.

At the Los Angeles First Church, Bresee found an unusual group of people.

> They were clear, sound, substantial, evangelical, and were earnestly and intelligently, although rather quietly, pushing the work of full salvation. I instinctively in spirit allied myself with them, and, while they must have known

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[1] Minutes, Southern California Conference of the Methodist Episcopal Church, 8th Annual Session (Sept. 5-10, 1883), Vol. 19, p. 232.

[2] Ibid., 11th Annual Session (Sept. 16-20, 1886), p. 50.

[3] Ibid., p. 50.

> that I was not in the clear enjoyment of the blessing, they seemed to appreciate whatever efforts I could and did make, in assisting them in the work of holiness. They were very kind and gentle. They doubtless prayed much for me, but they did not pray at me, and they stood close by me, and sustained me in every way throughout my ministry.[1]

The teaching of holiness was emphasized by others of Southern California. An article in the Southern California Methodist Quarterly used the following quotation in an article showing the importance of holiness:

> In the conference of 1765, in answer to the question, "What was the rise of Methodism?" John Wesley said: "In 1729 my brother and I read the Bible; saw inward and outward holiness therein; followed after it, and incited others so to do. In 1737 we saw this holiness come by faith. In 1738 we saw we must be justified before we were sanctified. But still holiness was our point; inward and outward holiness. God then thrust us out to raise a holy people."[2]

2. His Acquaintance with Doctors MacDonald and Watson and Ensuing Experience

In the second year of the pastorate, through the efforts of these leading holiness people in Los Angeles First Church, arrangements were made for Doctors MacDonald and Watson to come to the Pacific Coast, and hold a few meetings. They held services in the Los Angeles First Church for three weeks. According to Bresee's statement he was uncertain regarding the experience of sanctification he received several years previously at Chariton. He was only a nominal advocate of the teaching.

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[1] Girvin, Op. Cit., p. 81.

[2] Southern California Methodist Quarterly, Vol. 1, No. 2.

> I passed through the meeting in general accord with both the teaching and spirit of the brethren, and did what I could to help push the work of holiness. However, I did not come to any special realization of my own lack and need. But it was not very long after the meeting before I began to be awakened to the deep necessities of my own heart. This realization grew more and more intense, until my heart cry began to go out to God for the mighty grace that was adequate to all my needs.[1]

The main influence that changed the life and ministry of Bresee was the experience he received after the meetings with Doctors MacDonald and Watson. In an article published five months before his death we get a clear picture of his experience. This article, written one year prior to Girvin's Bresee, states that at the time of the experience in Des Moines Conference in 1867,

> He did not know anything about sanctification, but had been troubled by deep doubts, spells of anger, and personal ambition.....And from that time on he preached holiness, though he knew of no one else who had the experience.[2]

He then tells of his experience at the First Methodist Church, Los Angeles.

> This church, composed of about four hundred members, was the center of religious work in the southern part of the state, and it stood definitely for holiness. Dr. Bresee upheld the doctrine, but had lost the experience of entire sanctification; but during the second year of his pastorate, McDonald held a meeting in the church. The pastor did not go to the altar, but he began to pray and look to the Lord, and one night, while alone in his room, his lips were touched with a coal from off the altar, and he was baptized with the Holy Spirit. Although he did not understand the doctrine then as clearly as he has since, a campaign of spirituality was started in the church and many were led into a clear experience of sanctification.[3]

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[1] Girvin, Op. Cit., p. 82.

[2] Fred Shields, "Biography of Dr. P. F. Bresee," La Sierra (the Pasadena College yearbook, June, 1915) (There are no page numbers in this volume).

[3] Ibid.

Girvin gives Bresee's personal account of this experience.

> At this time there came to me in answer to prayer, a very striking experience. I had been for some time in almost constant prayer, and crying to God for something that would meet my needs, not clearly realizing what they were, or how they could be met. I sat alone in the parsonage, in the cool of the evening, in the front parlor near the door. The door being opened, I looked up into the azure in earnest prayer, while the shades of evening gathered about. As I waited and waited, and continued in prayer, looking up, it seemed to me as if from the azure there came a meteor, an indescribable ball of condensed light, descending rapidly toward me. As I gazed upon it, it was soon within a few score feet, when I seemed distinctly to hear a voice saying, as my face was upturned towards it: 'Swallow it; swallow it,' and in an instant it fell upon my lips and face. I attempted to obey the injunction. It seemed to me, however, that I swallowed only a little of it, although it felt like fire on my lips, and the burning sensation did not leave them for several days. While all of this of itself would be nothing, there came into my heart and being, a transformed condition of life and blessing and unction and glory, which I had never known before. I felt that my need was supplied. I was always very reticent in reference to my own personal experience. I have never gotten over it, and I have said very little relative to this; but there came into my ministry a new element of spiritual life and power. People began to come into the blessing of full salvation; there were more persons converted; and the last year of my ministry in that church was more consecutively successful, being crowned by an almost constant revival. When the third year came to a close, the church had been nearly doubled in membership, and in every way built up.[1]

3. Conference Work

Along with his regular pastoral duties Bresee was always active in conference affairs. He served on every important committee and board of the conference. He was president of the board of church extension; president of the trustees of the conference corporation; chairman of the board of the College of Liberal Arts of the University of Southern California; chairman of the committee on conference relations; a board member and secretary of the Directors of the University of Southern California; chairman of the standing committee on education; a director of the Long Beach Methodist Resort Association; and a member of the Southern California Christian Advocate committee and various other literature committees. He served on most of the special committees that were set up from time to time. He was elected to most of the above committees each year during the entire period of his ministry in the Southern California Conference of the Methodist church.[1] At the conference of 1886, he figured prominently in the proceedings. Out of 14 motions made, he made six; and out of eight resolutions passed, he made five. It was at this conference that he presided at the afternoon session, September 20, in the absence of the Bishop.[2]

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[1] Girvin, Op. Cit., pp. 82-83.

The Southern California Methodist Quarterly reports some of his activity on the district, when he had charge of the dedication at San Fernando.

> For several months the people of San Fernando, under the leadership of Ex-Senator Charles Maclay, have been perseveringly at work building a Methodist Episcopal Church. On the second of March, 1884, they rejoiced over the fruit of their labors, in the dedication of a neat gothic chapel.
>
> The services were in charge of Rev. P. F. Bresee, of Los Angeles, assisted by Rev. J. D. Crum, of Newhall....After the devotional exercises were conducted by Brother Crum, a deeply interesting sermon was preached by Brother Bresee,

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[1] Minutes, Southern California Conference of the Methodist Episcopal Church, Annual Sessions 11 through 20.

[2] Ibid., 11th Annual Session (San Diego, Sept. 16-20, 1886), p. 22.

> from the text; "The path of the just...shineth more and more unto the perfect day." The first Protestant church in the San Fernando Valley was dedicated...to the service of God.[1]

The same paper tells of his speaking at the university at ceremonies observing Washington's birthday. "Reverend P. F. Bresee delivered a very able and interesting oration on Washington and Lincoln."[2]

4. Success at Pasadena

It was Bishop Warren who appointed Bresee to Los Angeles First Church and now three years later he appointed him to the boom town of Pasadena. Pasadena had consisted of a cluster of buildings in the midst of what was called the Pasadena tract, but when Bresee went there it was under the impulse of the boom. A fine new church was under construction and was completed in the spring of 1887, at which time Bishop Fowler dedicated it. The church was immediately successful and began to grow at a rapid rate. A good report of the spirit of the people is given by the editor of the Southern California Christian Advocate.

> The editor visited this thriving city on Wednesday, preceding Christmas, and was induced to remain over for the prayer meeting by the pastor, Dr. Bresee. The pastor calls this 'the great meeting of the church.' In this he shows his wisdom....Over two hundred were in attendance at the prayer meeting; the pastor's earnestness is infectious and soon the great company of worshippers were aglow with spiritual life and energy. The shouts, hallelujahs, and amens were freely mingled with the hymns and prayers, so that one was strongly reminded of the 'former days.'

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[1] Southern California Methodist Quarterly, Vol. 1, No. 2 (April, 1884), p. 12.

[2] Ibid., p. 6.

> Wednesday proved such a feast that we resolved to return for Sunday's services. Dr. Bresee preached a most delightful sermon from that passage of Scripture where the wise men from the east presented Christ with gifts: gold, frankincense, and myrrh. The church was densely packed and people were turned away for lack of room, as they have been on many previous Sabbaths....
>
> The most delightful service of all was in the afternoon at three P.M. It was a general meeting of the Sunday school and church for praise and testimony. The little people were to have their Christmas in an exercise of giving to the poor...A large silver plate was set out in front of the pulpit, and all, from the gray-haired veteran to the 'little toddlers,' marched up and laid down their gifts for God's poor.[1]

The presiding elder, R. W. C. Farnsworth, made a report at the end of Bresee's first year at Pasadena which showed that the rapid growth of the church created a serious problem:

> At Pasadena the church commenced last year in the pastorate of Rev. A. W. Bunker, has been completed and dedicated free of debt. It seats seven or eight hundred people and cost over $20,000. It is a complete and elegant structure, but so great has been the growth of the city and the church that the edifice has been too small ever since its dedication and the problem of enlargement or swarming is before the Pasadena Methodists.[2]

During the year both of the suggestions of the presiding elder were followed. A new church was built at South Pasadena.

> A very neat church was built at South Pasadena. It was well advanced at the beginning of the year. The pastor, A. W. Bunker, hastened to work as rapidly as possible, and on the 30th of October it was dedicated free of debt, over $2,000 being raised on the day of dedication.[3]

Bresee's revival methods resulted in the continued growth of the First Methodist Church of Pasadena and they had to make some provision for the people.

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[1] Southern California Christian Advocate, Vol. 4, No. 8 (Dec. 30, 1887).

[2] Minutes, Southern California Conference of the Methodist Episcopal Church, 12th Annual Session (Los Angeles, Sept. 14-20, 1887), p. 46.

[3] Ibid., 13th Annual Session (Pasadena, Sept. 13-17, 1888), p. 45.

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> The revival recently held in Pasadena resulted in sixty uniting with the Methodist Church. The project for building a large tabernacle in connection with the new church is still under way. This was necessitated by the large congregations in attendance at preaching. Many were unable to gain admission.
>
> Rev. P. F. Bresee, D.D., and wife, of Pasadena, were welcome visitors at the office on last Wednesday. The doctor reports the work at Pasadena in a very flourishing condition. When he took charge, a year and a half ago, there were 140 members, now there are 700 members and probationers. Eighteen were baptized on last Sabbath, and $8,000 was given on a recent Sunday for their great tabernacle.[1]

The story of the new tabernacle is given in the next conference which was held in the great tabernacle:

> Very early in the year it was obvious that something had to be done here in Pasadena to better accommodate the multitudes who want to hear the Gospel preached from a Methodist pulpit. Various plans were discussed and it is only just to say that there were differences of opinion as to the best course to pursue. The question of enlarging the church seemed to be impracticable and we did not feel that the peculiar condition of the times would justify us in undertaking to erect a church block, or such an edifice as will doubtless be built on this corner in the near future. Hence to meet temporarily our pressing necessity the official board agreed upon the erection of this tabernacle, which is a magnificent auditorium with a seating capacity of two thousand. It cost with furniture $10,000. Opening service was held in it about four weeks ago. On account of sickness, Dr. Bresee, the pastor, has not, as yet, been able to test its capacity to meet the demands of his congregation.
>
> The older building will be used for the Sunday school and the social meetings of the church. In addition to this improvement, $150 worth of furniture has been put in the parsonage.[2]

The presiding elder's report at the same conference shows the revival effort on the district and the size of the Pasadena Sunday school. He also mentions another of Bresee's great interests, that of mission work.

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[1] Southern California Christian Advocate, Vol. 4, No. 12 (Saturday, March 3, 1888), p. 4.

[2] Minutes, Southern California Conference of the Methodist Episcopal Church, 13 Annual Session (Pasadena, Sept. 13-17, 1888), p. 45.

> The spiritual condition of our work is very gratifying; more than four hundred conversions reported during the year - largely the results of the special revival meetings which have been held in almost every charge. From a membership of 1,072 we have increased to more than 1700.
>
> Pasadena Sunday school may justly pride herself in having the largest average attendance of any school within the bounds of the conference--if not of Methodism on the Pacific Coast. She is also doing an excellent work among the Chinese.[1]

An article in the Southern California Christian Advocate shows the love the people of Pasadena had for Bresee and his wife.

> Dr. P. F. Bresee and wife had been off to Riverside on a brief vacation and on their return were given a reception such as only Pasadenians can give. Nearly 1000 people were present in the parlors of the church. Honorable P. M. Green presided, Rev. E. A. Healey grew eloquent in his address to the pastor and the doctor responded in his usual happy way. A life-sized oil portrait of the pastor was presented as the gift of the people. The floral decorations were profuse and elegant, and the occasion was such a marked success as to be one that shall long be remembered.[2]

It was during his pastorate in Pasadena that the great temperance movement began in California. Bresee became a champion of the cause and largely through his preaching and efforts Pasadena remained a dry city in the prohibition controversy. His temperance sermons are described by the editor of the Southern California Christian Advocate.

> Sunday was a great day with Methodism in Pasadena. There is a strong effort here, especially on the part of the press, to so mold public sentiment as to secure the repeal of the prohibitory law at the next election. This occasioned the preaching of a stirring temperance sermon by our pastor,

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[1] Ibid., p. 43.

[2] Southern California Christian Advocate, Vol. 5, No. 3 (Dec. 5, 1888), p. 4.

> P. F. Bresee, who is always at the front on this great question. He took for his text the passage narrating the casting out the legion of devils. We do not remember ever hearing a more powerful sermon, so clearly and forcibly did he illustrate the workings and effect of the 'whiskey devil' by that of the legion of devils. The temperance spirit was so aroused that it was only through reverence for the day and place that they refrained from shouting their applause. The rumor that outside whiskey money is influencing the voice of the press, as mentioned by the doctor, is undoubtedly well grounded. The 'whiskey whelps' will bark in vain as long as the pulpits of Pasadena are filled by such men as P. F. Bresee. It is certainly desired by many that this sermon should be published, for it would certainly have a great influence for good.[1]

In another issue of the same publication we have a similar account.

> On last Sabbath we had the pleasure of enjoying a day with the live Methodists at the 'Crown of the Valley.' It was an ordinary day with them but rather extraordinary to us. It was a camp-meeting and a conference rolled into one. Dr. Bresee preached with power his second sermon from the book of Isaiah. His morning discourses for some time are to be entirely upon subjects based upon this wonderful prophecy....The contest over license or no license now going on in Pasadena received a share of the preacher's attention. Our readers may judge of how hard the doctor struck when he touched this theme. Frequently during the sermon there were loud 'amens' of approval. Do not think that any went away from that meeting who will vote next April to have saloons come back to fair Pasadena.[2]

His close friend and associate described his prohibition efforts thus:

> Another condition which aroused intense feeling and engaged the hearts and minds of our great men and women was the legalized liquor traffic....These conditions called into exercise the unusual oratorical powers of Dr. Bresee. He swept his audience with his flaming addresses on temperance and the evils of the liquor traffic until men and women swayed like trees in a gale. Storms of opposition raged about him, but he never wavered or retreated. An

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[1] Southern California Christian Advocate, Vol. 5, No. 31 (July 11, 1889), p. 4.

[2] Ibid., Vol. 6, No. 13 (March 6, 1890), p. 4.

> incident which occurred during his pastorate in Pasadena... gives a vivid glimpse of his utter fearlessness and his method and manner of speech when dealing with the vultures of the liquor interests. In a sermon he made the assertion that any man who would enrich himself at the expense of wives and children beggared through strong drink would accept the proceeds of his own daughter's prostitution. An awful howl immediately went up from the trade and, true to type, threats and persecutions came thick and fast. He was actually burned in effigy, and one of the threatening communications sent him was of a sketched pistol in the act of being fired, with the warning beneath, that if he did not stop his denunciations of the traffic he 'would get that.' The next Sunday he remarked to his congregation that he thanked God 'the Lord has helped me to frame a sentence that pierced the rhinoceros hides of the whiskey whelps of Pasadena.' This became known as Dr. Bresee's 'rhinoceros hide sermon.'[1]

Pasadena was no doubt Bresee's greatest success in the Methodist church. However, during the last year of his ministry there opposition began to his preaching. Girvin states his reason for leaving thus:

> At the end of the fourth year, opposition of some strength had developed against the preaching and work of holiness, and a few of the members, who were influential because of their wealth and standing, opposed Dr. Bresee, and objected to his return to the charge, because of his favorable attitude towards Holiness. This was to him a new experience, as up to that time he had never met with any opposition to his return to any charge. For this reason he was more sensitive in regard to the matter than he otherwise would have been, and, although the opposition was confined to not more than half a dozen persons all told, he declined to return. He felt he could not work advantageously in a church where some of the members were antagonistic to the gospel he preached. He subsequently came to see that this was a faulty judgment and a great error....Both the Bishop and the Presiding Elder proposed his return for a fifth year, contingent upon his consent, but he declined. He left a large and flourishing church, as intensely spiritual and triumphant as any of which he had ever been pastor.[2]

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[1] H. D. Brown, Op. Cit., p. 27.
[2] Girvin, Op. Cit., pp. 88-89.

From the minutes of the conference for the four years we get a picture of rapid growth and prosperity for the first three years with quite a serious decline in the fourth year. The first year the membership stood at 135 and the starting salary was \$1300;[1] the second year the membership had increased to 374 plus 20 probationers and the salary was \$2600.[2] The third year the membership reached a total of 630 plus 70 probationers and the salary \$4350.[3] Then by contrast for the fourth year, the membership was listed at 500 with 25 probationers and the salary at \$2605.[4] It ought to be pointed out that during the last year two new churches were started at Pasadena. The Southern California Christian Advocate speaks of this without any hint of decline.

> Methodism in Southern California is reaping a glorious harvest of souls. Pasadena is in a continuous revival spirit. Two new charges have been organized out of the First Church since conference.[5]

The presiding elder, G. F. Bovard, in his report to the conference had the following to say about the churches in Pasadena.

> North Pasadena and Olivewood, embracing the north and east part of the city of Pasadena, was, by action of the last conference, set apart as a seperate charge. The Rev. W. A. Wright, a man of pluck and superior ability, then a member of the New England Southern Conference, was transferred to this conference by Bishop Bowman, and assigned to this charge. The assumed (italics) clashing with the interests of the First Church, the predetermination of

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[1] Minutes, Southern California Conference of the Methodist Episcopal Church, 11th Annual Session (San Diego, Sept. 16-20, 1886), pp. 51 & 53.

[2] Ibid., 12th Annual Session (Los Angeles, Sept. 14-20, 1887), pp. 85-86.

[3] Ibid., 13th Annual Session (Pasadena, Sept. 13-17, 1888), pp. 89, 90.

[4] Ibid., 14th Annual Session (San Bernardine, Sept. 18-23, 1889), pp. 68, 69.

[5] Southern California Christian Advocate, Vol. 5, No. 12 (Feb. 14, 1889), p.1.

> many not to enter the newly formed societies, the difficulty in finding suitable places of worship, and the general financial depression made the opening of the charge an exceedingly difficult task. But there were some who had the courage and faith to respond to the call of duty, and by their help and encouragement we were able to report to this body two healthy societies, with a membership of 100, and a Sunday school enrollment of more than 225, a choice lot selected for a church site, a subscription of about $2000 secured and an enthusiastic request for the return of their pastor.[1]

Two other items in his report are interesting.

> Special revival services were held at....(15 charges, Pasadena First one of them...)...resulting in more than 600 conversions, and the sanctification of many believers.
>
> The average support of the preachers is $800.[2]

The sharp decline in Bresee's salary for the last year at Pasadena may be a result of the financial depression which was keenly felt by everyone at this time.

5. Appointment to Asbury Church in Los Angeles

Bresee received an invitation from some of the people of the Asbury church to be their pastor and Bishop Goodsell appointed him pastor at the conference of 1890. This church had 219 members with ten probationers and a salary of $1800.[3] Bresee started his ministry there in his typical manner of having evangelistic services. He had Doctors MacDonald and J. A. Wood as revival preachers and they had good results. The presiding elder's report to the conference at the close of the year showed this to be the best revival on the district.

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[1] Minutes, Southern California Conference of the Methodist Episcopal Church, 14th Annual Session (San Bernardine, Sept. 18-23, 1889), p. 29.

[2] Ibid., p. 29.

[3] Ibid., 15th Annual Session (Santa Barbara, Sept. 24-29, 1890), p. 63.

> Nearly all of the charges have held especial services for the promotion of revival, and in nearly every instance was the shout of victory heard. Glendora reported 22, Compton 35, Covina 23, Pasadena First 40, Vincent 40, Simpson 50, First Church 75 and Asbury 100, total 525.[1]

His net gain in church membership for the year was 41, he ended the year with a total of 250 members plus 40 probationers and his salary had increased to $2240.[2] He desired to return to the church and the people wanted him, but Bishop Mallalieu appointed him presiding elder.

6. Elected to General Conference and Appointed Presiding Elder

At the conference of 1891 Bresee was elected with the highest vote of the three ministers chosen to represent the Southern California Conference at the General Conference.[3] It was at this same conference that Bishop Mallalieu appointed him presiding elder of the Los Angeles district.[4] In recalling this year Bresee says:

> The importance of this year of service can scarcely be over estimated in my life, because of so many things entering into it, which were finally influential in determining the course of my career in the work of holiness, and the future great Nazarene movement.[5]

Bresee took a rather different course in fulfilling his duties as presiding elder. He spent the first three months of the year in conducting quarterly conferences, then the next three months for district-wide evangelistic services. He, with Doctors William MacDonald, J. A. Wood and Cobb, traveled from church to church upon invitation of the pastors and conducted evangelistic meetings. He told of this work in his report to the next conference.

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[1] Ibid., 16th Annual Session (Los Angeles, Sept. 23-29, 1891), p. 27.

[2] Ibid., pp. 64, 65.

[3] Ibid., 16th Annual Session (Los Angeles, Sept. 23-29, 1891), p. 50.

[4] Ibid., p. 58.

[5] Girvin, Op. Cit., p. 92.

> Gracious revivals have obtained, in most of the churches; the sanctification of believers, the reclamation of backsliders, and the conversion of sinners has been the chief work of most of the pastors. The work has been pressed in many ways regular and irregular. A good degree of help was given through the agency of our evangelistic committee composed of some of the chief laymen of the district, under whose advice and with whose co-operation, a three months' campaign was held of pentecostal meetings, led by the presiding elder, with efficient helpers, during which time meetings were held in 16 of the charges. The camp meeting of 12 days was a marvelous season of grace, reaching its holy saving influence many of the charges.
>
> The battle has been pressed by pastors in the churches with such faith and efficient work that there has been success and in some of them a constant spirit of revival. I believe the work has been generally deep and genuine and is a prophecy of still greater things in the future. I believe there is an increased attendance upon the means of grace, the preaching of the word, love-feasts, class meetings, prayer meetings, all-day meetings, pentecostal meetings, and camp meetings, as in the days gone by in our church, seasons of refreshing from the presence of the Lord.[1]

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[1] Minutes, Southern California Conference of the Methodist Episcopal Church, 17th Annual Session (San Diego, Sept. 21-26, 1892), p. 24.

In the conference of 1891 a committee had been set up to plan revival work for the following conference.

> On motion of Dr. Bresee, a committee of five was ordered to plan for the provision of occupying the evening sessions of the next annual conference in revival work. The following were subsequently appointed: P. F. Bresee, chairman, and others.[1]

In this conference, under the heading of reports, Bresee reported as chairman of the special committee to arrange for a day of fasting and prayer:

> Your committee are deeply impressed with the thought that the one great need of Methodism in Southern California is a sweeping revival of religion of our Lord Jesus Christ, in which sinners shall be awakened, penitents converted, and the church sanctified. That such a revival is possible we dare not deny, but to secure it needs the hearty co-operation of ministry and laymen, a co-operation of desire and prayer and labor....Friday, October 16th, is the day for Prayer and Fasting.
>
> We would recommend that the presiding elders be requested to bring this matter before the churches, and we further recommend that the committee on public worship at our next session be requested to arrange appointments so as to give as many nights as possible to revival services.[2]

The presiding elder reports at this conference a total of 525 people reached through revival effort for the past year on the Los Angeles district.[3] Bresee led the opening devotional services on the third day of this conference, September 25.[4]

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[1] *Ibid.*, 16th Annual Session (Los Angeles, Sept. 23-29, 1891), p. 11.

[2] *Ibid.*, p. 36.

[3] *Ibid.*, p. 37.

[4] *Ibid.*, p. 10.

There is some hint of controversy as to methods employed in a report of E. S. Chase, the presiding elder of the San Diego district, following Bresee's report as presiding elder in the conference of 1892. He said,

> Our experience is quite in sympathy with the sentiment expressed in the address of the Bishop., viz, 'Revivals are attended with less excitement, but more stable results, as a rule, when they occur under the direct labors of the pastors themselves. The pastors, loyal to the doctrine and for the most part happy in the experience of sanctification, regard the doctrine of justification by faith as the greatest theme for the pulpit and the justification of the sinner as the greatest work of God.[1]

In E. W. Caswell's report as presiding elder of the Santa Barbara district he speaks of Bresee as a co-laborer in the revival work on his district and shows that many of his pastors were interested.

> The Santa Barbara district annual camp-meeting was held at Santa Paula, commencing June 21st and closing Sunday, July 2. The meeting was well attended and resulted in from 50-75 conversions and many believers entered into the fullness of the blessing of the Gospel of Peace. Dr. Bresee rendered valuable aid in sermons and altar services. Thirteen ministers were present and preached during the meeting.[2]

The presiding elder of the Los Angeles district gave a similar report:

> Spiritually, the year has been fruitful. There has been an aggregate of one hundred and twenty weeks of revival work, resulting in about 650 conversions and over 500 accessions to the church upon probation.[3]

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[1] *Ibid.*, 17th Annual Session (San Diego, Sept. 21-26, 1892), p. 25.

[2] *Ibid.*, 18th Annual Session (Los Angeles, Sept. 20-25, 1893), p. 30.

[3] *Ibid.*, p. 25.

7. Bishop Vincent and the Conference of 1892

Bresee's term as presiding elder was short-lived, for after the completion of the first year, Bishop Vincent removed him from the position and appointed him to Simpson Methodist Church in Los Angeles.[1] In later years Bresee gave the following account to Girvin.

> Bishop Vincent had little difficulty in arranging for my removal from the district, as my desire to withdraw from the presiding eldership was as strong as his wish to remove me could possibly have been.
>
> As he was calling over the appointments, and came to some which were more or less uncertain, he called out Simpson Church, and said, 'Dr. Bresee, who is to go to Simpson Church?' I replied, 'I do not know. It is possible they may be compelled to have a transfer.' He then said, 'Why don't you go there yourself?' I answered that I had told the committee which had approached me in reference to the matter, that, if it were thought best by the presiding Bishop for me to go there, I would serve them to the best of my ability. He said, 'What are your initials?' I said, 'P. F.' and he wrote down, 'to Simpson Church.'[2]

Bresee felt that Bishop Vincent was not in sympathy with the pastors who taught the doctrine of holiness. He give the following account of the cabinet meetings of the conference to Girvin.

> His attitude toward holiness was clearly brought out in the cabinet in connection with some other matters bearing on the appointments. As the names of the preachers were called or referred to, that of Rev. T. E. Robinson was mentioned, and the Bishop said, meditatively, 'Robinson, Robinson. Is he that holiness crank?' I remarked, 'Brother Robinson preaches holiness, but is a very sane, safe, and able man.' When it was proposed to send another brother, a young man, the Bishop said again,

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[1] Ibid., 17th Annual Session, p. 62.

[2] Girvin, Op. Cit., p. 97.

> thoughtfully, 'There is a layman up there, a holiness man, who I am afraid will spoil that young man, if I send him there.'[1]

One might question if the Bishop had any other reason to remove Bresee, for the minutes show that he appointed E. W. Caswell, a friend of Bresee's and an avowed holiness preacher, as presiding elder of the Santa Barbara District at the same conference that Bresee was removed. Caswell reports in the conference of 1893 that Bresee worked with him as speaker in the annual camp meeting and that many believers were sanctified.[2] In the conference of 1894 Caswell in his report as presiding elder answers the objection stated in the previous conference as to the work of the evangelist, and states again that Bresee and other holiness preachers preached on his district.

> Rev. Hugh Smith, our youngest and wonderfully successful evangelist, Dr. Bresee, Rev. J. A. Wood and the Robinson brothers have rendered grand service in camp and revival meetings. Thank God the office of evangelist has not yet been revoked, but heroic efficient ministers, divinely commissioned, filled with the Holy Ghost, are still in the regular evangelistic corps coming like reinforcements to aid their comrades in the critical moments of the conflict.[3]

In his report at the conference of 1895, Caswell stated, "Our motto has been a revival in every charge, in every heart and the baptism of the Holy Ghost for the entire membership.[4]

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[1] Girvin, *Op. Cit.*, p. 98.

[2] Minutes, *Southern California Conference of the Methodist Episcopal Church*, 18th Annual Session (Los Angeles, Sept. 20-25, 1893), p. 30.

[3] *Ibid.*, 19th Annual Session (Los Angeles, Sept. 26-Oct. 2, 1894), p. 33.

[4] *Ibid.*, 20th Annual Session (Pasadena, Sept. 25-30, 1895), p. 29.

8. Two Last Methodist Appointments

Whatever the Bishop's attitude towards Bresee, he appointed him to Simpson Church, the most beautiful church edifice on the Pacific Coast and a church with the third largest salary. The property value of Simpson Church was $75,176. By way of comparison the property value of Pasadena First Church was $32,000 and Los Angeles First was $37,500. The salary at Los Angeles First Church was $3800, at Pasadena $2600 and at Simpson $2480. All the other churches had salaries under $1300 and most of them were under $1000.[1] The church membership at Simpson was 297 plus 10 probationers when he took the church[2] and 240 plus 26 probationers when he left.[3] There was a very serious handicap to the work at Simpson. The church was deeply in debt and apparently there was no way to save it. In the presiding elder's report for the year ending Bresee's ministry there he said,

> The only church upon the district now remaining seriously embarrassed by debt is Simpson, Los Angeles. Earnest efforts have been made by the pastor and people to successfully meet the impending peril to this magnificent property, but, so far, without avail. It is hoped that some means may be devised at this conference which will save our Methodism the humiliation of having it become a matter of history that the only church property we have ever lost in South California was the finest church edifice upon the coast.[4]

Bresee evidently felt the work there was useless, for he told the official board that he would not return for another year and suggested that they either merge with First Church or move their church further into the residential area of the city.

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[1] *Ibid.*, 17th Annual Session, p. 66.
[2] *Ibid.*, p. 66.
[3] *Ibid.*, 18th Annual Session, p. 63.
[4] *Ibid.*, p. 25.

At the conference of 1893 held in Los Angeles by Bishop Andrews, Bresee was appointed to the Boyle Heights Church of Los Angeles. This was a smaller church with a membership of 190 plus five probationers.[1] Bresee spent the year there with some success, increasing the church membership to 216 plus ten probationers and the salary from $1200 to $1500.[2]

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[1] *Ibid.*, 18th Annual Session, p. 63.
[2] *Ibid.*, 19th Annual Session, p. 63.

C. His Venture into Mission Work

It was not Bresee's purpose to leave the Methodist church for he asked for a supernumerary relationship. It seems that he came to a place in his ministry in the Methodist church where it was impossible for him to go forward. Many years later an aged pastor of the Methodist church put it thus:

> Sixty-four years ago, Dr. P. F. Bresee was pastor of this church, (referring to the First Methodist Church, Los Angeles). Thirty years ago, I became its pastor, and in the interim between our periods of service little was lost of the evangelistic fervor and ministry of Dr. Bresee, for I still felt its impact when I came as pastor.
>
> But Dr. Bresee was too big. He was too great a man to be confined to any one denomination.[1]

Bresee had been pastor of the best churches in the conference and now a new field of service opened to him and he felt he could do this work and keep his relationship with the conference.

1. Opportunity to Minister to the Poor

Bresee had long had a desire to do mission work for the poor. In the early part of 1894 there came to him an opportunity to fulfill this desire. He says of this phase of his life,

> Persons into whose hands had come as a trust, an amount of money sufficient to open a work of this kind, came to me with proposals to enter upon such an enterprise. They desired me to co-operate with them in securing a proper location, putting up suitable buildings, and conducting

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[1] Statement made by Dr. E.E. Helm, retired minister of the Methodist church, in a funeral address for the oldest son of Bresee, Ernest. He made the statement in the presence of Dr. O. J. Nease, who was not known to be among the audience. Dr. Nease repeated the statement at a general board meeting of the Church of the Nazarene of which he was one of the general superintendents. Recorded in the _Proceedings of the General Board of the Church of the Nazarene_, 27th Annual Session (Kansas City, Mo., Jan. 6-9, 1950), pp. 15, 16.

> a work of such magnitude as might be sufficient to accomplish the results that we all so ardently desired. The conditions of this enterprise were such that, if it were entered upon, it must necessarily be undenominational. At first the matter was scarcely entertained, but the proposal being repeated and pressed, thought and much prayer were given to it, and finally the conclusion was reached that this was a providential way to accomplish the object which had been sought. Agreements were entered into, arrangements made, property purchased, in the heart of the city, a block erected, which contained a large auditorium and other rooms for services and for rent.[1]

2. Request for a Supernumerary Relationship

Bresee felt that he would be able to carry on this mission work and still retain his relationship to the Methodist conference, having the mission as a regular appointment or taking a supernumerary relationship.

> Through my presiding elder, I formally and in writing, asked the Bishop and Cabinet, if it was thought desirable and practicable to arrange for me to do this work by regular appointment; but if this was found unadvisable, for my presiding elder to ask of the conference on my behalf a supernumerary relation. I am not informed whether the former proposition was ever seriously discussed, but I was advised that it was impracticable. Hence, my presiding elder, in executive session of the conference, asked for me a supernumerary relation. After continued discussion, in which my course was strongly deprecated, the request was refused. In this discussion I had taken no further part than to reply to some questions asked me by the presiding Bishop, as to the methods which I purposed to pursue.[2]

The official record merely states, "G. W. White (presiding elder) moved that P. F. Bresee be granted a supernumerary relation. After discussion, at length, on motion of T. C. Miller, the motion was laid on the table."[3]

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[1] Girvin, Op. Cit., pp. 99, 100.

[2] Ibid., p. 100.

[3] Minutes, Southern California Conference of the Methodist Episcopal Church, 19th Annual Session (Los Angeles, Sept. 26 - Oct. 2, 1894), p. 15.

3. Located at His Request

By action of the conference Bresee was forced to make a choice between his mission plans and remaining a member of the conference. The official record shows his decision: "On motion of G. W. White, P. F. Bresee was granted a location at his own request."[1] The term "location" in Methodist parlance means to cease all official connection with said church. Bishop J. N. FritzGerald presided at the conference which was held in Los Angeles, Sept. 27 - Oct. 2, 1894. Bresee had parted ways with the church he loved and served for thirty-seven years. He says of his feelings at this time,

> I scarcely knew any other home relationship in the church than the annual conference, and when I laid it down that day, it seemed to me that I laid down everything pertaining to the church which I had so loved and labored for. My heart was full of almost unbearable sadness. The night was spent in much prayer, and with many tears.[2]

Apparently there was not any great feeling against Bresee, for the official record shows him elected at this same conference to his many usual offices on the conference. He was made a member of the conference board of deacons; a director of the Long Beach Methodist Resort Association; a member of the board of directors of the University of Southern California. The record also shows that Bresee remained at the conference after action was taken on his location and that he continued to take an interest in the proceedings. He led the conference in prayer in the afternoon session after he had been voluntarily located.[3]

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[1] Ibid., p. 19.

[2] Girvin, Op. Cit., p. 101.

[3] Minutes, Southern California Conference of the Methodist Episcopal Church, 19th Annual Session, pp. 3, 4, 18, 19.

A year later the Los Angeles Times in reporting the start of the new church stated:

> It is said, however, by those in a position to know, that the doctor's attitude on various doctrinal questions, notably, the doctrine of sinless perfection, which he taught, was partly responsible for his location.[1]

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[1] Los Angeles Times (October 7, 1895), p. 6, cols. 2-5.

IV. THE PENIEL MISSION

A. Plans and Purpose

Bresee's work at the Peniel City Mission lasted only one year. The reason for this is not known and probably never will be known. The new mission building was located on 227 South Main Street, Los Angeles, between Second and Third Streets. Bresee edited the mission's official publication called the Peniel Herald. In the first issue he shows that the mission was planned with great prospects and a full schedule of activities.

> We hope to begin a missionary training school for Bible instruction, especially with a view of helping those giving themselves to missionary labor in home or foreign fields.
>
> We purpose, through grace, to give careful attention to this work and make it as spiritual and instructive as we can. We think it probable we shall be able to obtain vocal instruction for those who have voices to speak and sing for Jesus, and possibly something in the instrumental line, but in all this our only object is to glorify God. Anything that cannot be used directly for His glory we have neither time nor inclination for in this school.
>
> Besides the Bible study, a medical course of lectures and instruction has been generously provided, which will give that knowledge of the human body, how to care for and treat it, which everyone who lives in one, ought to possess, but which will be particularly helpful to those who expect to labor for Jesus in the midst of dark heathenism... Dr. Widney, dean of the Los Angeles Medical College, will arrange a curriculum for this department...
>
> We have ample opportunity to combine the practical and theoretical at Peniel Missionary School. Besides the daily Bible teaching we expect to have house-to-house visitation, and noon and nightly Gospel meetings. We are looking for souls, many, many precious souls, to be converted and sanctified here.
>
> There are over twenty rooms favorably situated in the building, which, if the Lord opens the way, may be fitted up for the accommodation of students. If such provision

> should be indicated in the providence of God, while classes will be opened to all, we have decided the home shall be exclusively for girls. The Bible instruction is all free, and boarding, if such arrangements should be made, will be as low as possible. Earthly gain is entirely out of the question in all this. As the Lord sends means we intend by His assisting grace to use it in soul saving work, and preparing others to help save also.[1]

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[1] Peniel Herald, "Opening of Peniel Hall," Vol. I, No. 1 (Oct., 1894), p. 1.

B. Dedication

The day of dedication was described in the Peniel Herald, a time of great rejoicing and hopeful anticipation for the future.

> On Sabbath morning at 9:30, a large number had gathered to join in the praise service. This was led by Dr. J. P. Widney, and was a time of real blessing.
>
> At 11:00 o'clock the house was full. The singing was led by a choir of about fifty voices and a good orchestra, all under the direction of Mr. E. A. Humphrey....Dr. Bresee preached the dedication sermon from Genesis 26:30, "And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved." At the close of the sermon several stood up, signifying their desire for the Peniel experience of full salvation, and some as seekers of pardon.
>
> Rev. T. P. Ferguson made a brief statement of the financial condition, and the people were given opportunity to make such offerings as they desired, and near five hundred dollars, in cash and pledges, were laid upon the plates.
>
> Psalm 122 was read responsively. The dedication hymn, written by Mrs. M. P. Ferguson for the occasion, was sung, and Brother Studd offered the dedicatory prayer.
>
> At three P.M. the house was again filled, and after several songs and prayers, Mrs. M. P. Ferguson spoke, taking as her text 2 Chronicles 29:5, "And who then is willing to consecrate his service this day unto the Lord." The Lord owned his Word, and many seekers were at the altar, most of whom were blest.
>
> At 7 o'clock a good street meeting was held, conducted by T. P. Ferguson, and many came in from that meeting to the service. The house was again filled at night, and Dr. J. A. Wood preached from Luke 10:12, "Mary hath chosen that good part, which shall not be taken away from her." He was greatly helped of the Lord, and at the close of the sermon the altar was again filled with seekers, and several were converted.
>
> The day closed with great blessing and victory--a happy omen of great days of battle and triumph, that are to come to Peniel Hall.[1]

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[1] Ibid., "Dedication," Vol. I, No. 2 (Nov., 1894), p. 1.

C. Statement of Doctrine and Organization

The formal statement of doctrine found in the Peniel Herald is the same in every important detail as the doctrine of the Methodist church Bresee left and the same doctrine of the new church he founded.

> The Peniel Mission is an organization for Christian service and fellowship. It will be required that those who seek to become members of the Peniel Mission be sound in faith on all the main points of Christian doctrine, which may be particularized as follows:
>
> 1. The divine inspiration of the Scriptures.
> 2. The Trinity.
> 3. The fall of man and his consequent need of regeneration.
> 4. The atonement of Christ.
> 5. Justification by faith.
> 6. Sanctification by faith in the cleansing blood of Jesus Christ and the Baptism of the Holy Ghost.
> 7. The Resurrection of the dead.
> 8. Eternal reward and punishment.
>
> They will also be asked as to their own personal experience of salvation.
>
> Our special work is to seek the salvation of the lost, and the sanctification of believers. To feed the flock of God, to prepare and help workers to go into the vineyard of the Lord.
>
> Peniel Mission is under the direction and management of the superintendents, Dr. P. F. Bresee; Rev. T. P. Ferguson; Mrs. M. P. Ferguson and Mr. C. B. Studd.[1]

The September issue of the Peniel Herald shows that there were six branch missions connected with Peniel Mission: San Pedro; San Francisco; San Diego; Juneau, Alaska; Sitka, Alaska; Butaritari, Gilbert Isles, Micronesia.[2]

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[1] *Ibid.*, Vol. 1, No. 3 (Dec., 1894), p. 1.

[2] *Ibid.*, Vol. 1, No. 12 (Sept., 1895), p. 1.

D. Evangelistic Tour

During the summer months Bresee made an extended trip to fill several preaching appointments at churches and camp meetings. A note in the Peniel Herald tells of his departure: "On Sunday morning, July 21st, an exceptionally large congregation gathered at Peniel Hall to hear Dr. Bresee, and bid him farewell before he left us for the Eastern camp meetings."[1] He speaks in writing of his journey that he had Bishop Foss as a traveling companion on the way to Chicago, and that due to a delay caused by a washout they missed connections in Chicago. While waiting for another train, he visited the Des Plaines Camp meeting which was in session, where he spent some time with his friend Bishop Mallalieu and heard him speak.

He sent a rather full report of his meetings which was printed in the Peniel Herald under the title of "Editorial Letter."[2] His first meeting was a ten-day meeting of the National Holiness Association camp meeting at Silver Heights, near the city of New Albany, Indiana. His co-workers for this meeting were Rev. Joseph H. Smith and Bishop Taylor. He describes the meeting as being very unusual.

> The meeting was one of great power, rising in its spiritual power until the end. Many went under the cleansing wave, and quite a number were converted to God. The last day, Monday, was a special jubilee day, and the night service wound up with a general march around the ground, giving opportunity for all to shake hands with the preachers, who stood by the altar, and as the train folded back upon itself, each could take the hand of the other. There were many in that great marching throng that will praise God forever for the National Camp Meeting at Silver Heights in 1895.[3]

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[1] Ibid., Vol. 1, No. 11 (Aug., 1895), p. 2.
[2] Ibid., No. 12 (Sept., 1895), p. 2.
[3] Ibid., p. 2.

After the camp meeting ended Bresee made a hurried trip to Chicago, where he was entertained at the Deaconess Home of Mrs. Lucy Rider Meyer. He was anxious to study this work to aid him in the work of Peniel Mission. While in Chicago he also attended the leading city mission for the poor and outcasts, as an observer, to gain some knowledge.

He next went to Springfield, Illinois, where he and Dr. Fowler conducted a three-day meeting. Fowler was the president of the National Holiness Association. This meeting was held in what Bresee described as one of the finest Methodist churches in the State, with a thousand members but not very much holiness. "But the pastor, while not professing the blessing, was friendly to the work, and had invited us to come...It seemed to be the general feeling that the meeting had been a great blessing in many ways."[1]

They next went to Decatur, where the annual meeting of the National Holiness Association was to be held. Due to previous commitments he was not able to stay for the whole of the convention but traveled on to Bennett, Nebraska, to a meeting held there by the State Holiness Association.

Bresee closed his column in the little paper fondly by saying, "We anticipate being back at Peniel, among many that are so dear to us, Sabbath, September, 22."[2]

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[1] Ibid., p. 2.
[2] Ibid., p. 2.

E. Abrupt Ending

Concerning the abrupt ending of his work at the mission, Bresee preferred not to discuss it.

> In the summer of the year I went East to be gone two or three months, and to assist at a number of the national campmeetings. While in the East, I was informed by my coadjutors of their unwillingness to go forward with me in the work. As to their course, and the treatment accorded me by them, which made it seem necessary for me to withdraw myself finally from this work, I prefer to draw a veil.[1]

His friend, H. D. Brown, was with him when he received the letter and described his reaction thus:

> This writer was then living in Nebraska and was one of the committee in charge of the State Holiness Association camp meeting at Bennett, Nebraska, where Dr. Bresee had been called as the evangelist. He and Sister Bresee were staying on the grounds, and during the meeting he received a letter from the mission in Los Angeles, dismissing him from their employ without notice or ceremony. I shall never forget the sense of loss of opportunity, of sadness, or darkness in regard to the future, which seemed to settle upon him and Sister Bresee. His friends on the camp grounds gave them their most earnest prayers and deepest sympathy, and the Lord sustained and comforted. In this great trial and disappointment which might have crushed an ordinary man and unfitted him for the further work of the camp meeting, he did not lose faith in God nor falter in his determination to preach the Gospel of full salvation to a lost world.[2]

The next issue of the mission paper under a new editor made a passing statement:

> The Peniel Herald is two weeks late in its appearance this month owing to some recent changes in the staff of workers at Peniel...Doctors Bresee and J. P. Widney have associated themselves together for Christian work in this city and the former is no longer connected with the work at Peniel. The Lord give them of his best.

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[1] Girvin, Op. Cit., pp. 102, 103.
[2] Brown, Op. Cit., p. 32.

> Judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts and then shall every man have praise of God. 1 Cor. 4, 5.[1]

One of the daily papers tells the story of the Peniel Mission and gives a better picture of the departure of Bresee from the mission work.

> A large number of Christians, who sympathized with the doctrine taught by Dr. Bresee, gathered to his support, and for the past year have sustained him in his work at the Peniel Mission. Mr. and Mrs. Ferguson are the owners of the mission, which occupies a large building of its own on South Main Street. They have acted conjointly with Dr. Bresee in conducting this place of worship, but the relations between the parties have become so strained as to result in the withdrawal of Dr. Bresee, who, with several hundred of his supporters, proposes to organize an entirely new denomination. Friends of the doctor claim that, while he was ostensibly in charge or joint charge of the mission, he was excluded from the councils which controlled the movements of the workers, and, to use a current phrase, was 'frozen out' of the big hall.
>
> The history of this Peniel Hall Mission is rather unique in some respects. Mr. and Mrs. Ferguson, who now have charge of the building, have been engaged in religious work in Los Angeles for nearly ten years. Before the erection of this building, they occupied storerooms in various parts of the city which were used as meeting places. Their rent was usually heavy and was sometimes paid with difficulty. About five years ago, however, the mission struck a bonanza in the person of G. B. Studd, an Englishman who possessed a religious bent of mind and about $40,000. He became a frequent visitor at the mission of Mrs. Ferguson and at length decided to donate his fortune to the furtherance of the work conducted by the Fergusons. The splendid quarters now occupied by the mission in the three-story brick building on Main St. are the result of Mr. Studd's determination. He has been an active worker at the mission since its inception and is a unique character in a religious way.

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[1] *Peniel Herald*, Vol. 1, No. 13 (Oct., 1895), p. 2.

> It is this mission and these people that Dr. Bresee has left. No name has as yet been decided upon for the new organization which Dr. Bresee and Dr. Widney propose to found. It will, however, be congregational in its character, and will aim to do much evangelistic work.[1]

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[1] *Los Angeles Times* (October 7, 1895), p. 6, cols. 2-5.

V. FOUNDING A NEW CHURCH

A. Beginnings

The year 1895 found Bresee without a place in the conference in the Methodist church, and because of his dismissal from the mission, without any place for service. But many of the people who had gone with him into the work of Peniel Mission urged him to continue his mission work under independent control. After prayer and consultation, a hall was rented at 317 South Main Street, where they started the new mission. The wording of the original notice for the first service in the new mission is as follows:

NOTICE OF FIRST MEETING

Los Angeles, Cal., 1895

> Dear Friends:
>
> Permit us to inform you that Rev. P. F. Bresee, D.D., will preach next Sabbath, October 6th, at 11 A.M., in the hall at 317 South Main Street, Los Angeles, Cal., instead of at Peniel Hall as heretofore.
>
> There will be a special holiness meeting at the same place at 3 P.M., conducted by Rev. J. A. Wood, D.D..
>
> Rev. J. P. Widney, LL.D. will preach at 7:30 P.M.
>
> We are also very glad to be able to announce to you that Drs. Widney and Bresee have arranged to associate themselves together with such Christian work, especially evangelistic and city mission work, and the spreading of the doctrine and experience of Christian holiness.
>
> We cordially invite you to the opening services of this work next Sabbath, October 6, 1895, at 317 South Main Street, Los Angeles, Cal.
>
> Committee[1]

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[1] Girvin, *Op. Cit.*, p. 103.

The _Los Angeles Times_ wrote the story of the new church under the news heading of:

NEW DENOMINATION

DRS. BRESEE AND WIDNEY WILL FOUND A NEW CHURCH

> A new denomination of Christians will soon be organized in this city. Dr. P. F. Bresee, for five years pastor of the First Methodist Episcopal Church, but for the past year connected with the Peniel Mission on South Main Street, will act with Dr. J. P. Widney, formerly president of the Southern California University, in the formation and organization of this proposed church....
>
> The first service of the new church was held in Red Men's Hall on South Main Street yesterday morning. The hall was filled with worshipers, the sermon of the morning being delivered by Dr. Bresee, who spoke from the words of the prophet Jeremiah: "Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."[1]

This article further describes the sermon as being an exhortation to return to the old way. In the text the voice says 'stand.' Wandering will do no good. Stand and get your bearings and then inquire of God for direction. We are to make diligent inquiry. We are to ask for the old paths. Anything new in religion is false, and yet everything in salvation is marvelously new to him who finds it. The reformers have not led men into new paths, but back to the old truths. Luther and Wesley preached no new truth or doctrine. The tendency of men and of light thinkers is to get away from the simplicity of the gospel. The tide sets strong toward worldliness. Wise men see it and raise their voices in protest. Bishop Foster says he is alarmed at its threatening attitude. We need the old ways. The modern method of educating men into salvation by refined influences and good environment is insufficient in its results. Conversion and sanctification must be experienced.[1]

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[1] _Los Angeles Times_ (October 7, 1895), p. 6, cols. 2-5.

1. Organization

Meetings were held for two Sabbaths and the announcement was made for organization. Dr. Widney had proposed that the name of the new church be, The Church of the Nazarene, and it immediately met with the favor of the congregation. On Sunday, October 20, 1895, the group was organized into a church. The Los Angeles Times printed the story of the organization, under the heading:

> A NEW MISSION
>
> OPENING SERVICE OF THE CHURCH OF
> THE NAZARENE
>
> The new 'Church of the Nazarene' was organized yesterday with a membership of eighty-two, and the opening service was held in the hall at Number 317 South Main Street, the present home of the new church, which is devoted to city mission work.[2]

The morning service was conducted by Dr. Widney, who preached from Christ's words to Peter in Matthew 4:19, 'Follow Me.' Much of the sermon was devoted to an explanation of the new movement, its plans and its object. He said in his sermon:

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[1] *Ibid.* (digest of article on sermon).
[2] *Ibid.* (October 21, 1895), p. 6, cols. 3-5.

> Notice that Christ does not say: Accept the creed which I frame. Observe the church forms or rituals I devise, or join the church which I found. He only said, 'Follow Me.' It was as though He had said, 'Come, live My life with Me.' What does it mean? It means that Christianity is not a creed; not an ecclesiasticism; not a ritual; but a life. Christ had no church edifice for His service; gave no forms save a simple prayer that a child may repeat; framed no formal creed.[1]

Dr. Bresee said some eight years later in describing the organization service:

> It was but a small company, being about an hundred men and women who came out and stood together on the third Sabbath of October, 1895, in a hall at 317 South Main Street, Los Angeles, California. It was with holy awe, and sacred thanksgiving that they waited and plighted themselves anew, to Him who had so lovingly called them and to each other. They at once began to tell the old-new-story and to seek souls for Jesus Christ.[2]

The list of charter members was kept open for a few days and finally reached a total of 135. The organization of the new church was completed on Wednesday, October 30, 1895. The original minutes of that meeting show the statement of belief.

> The members of the Church of the Nazarene met at their hall at number 317 South Main Street in Los Angeles City, California, at 7:30 o'clock P.M. on Wednesday, October 30th, 1895, pursuant to public announcement made from the pulpit to complete the organization of the Church of the Nazarene, elect officers and take the necessary steps for incorporating under the laws of the State of California. Dr. J. P. Widney was elected president of the meeting and W. S. Knott was elected secretary.
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> The draft of the Articles of Faith and General Rules which had been prepared was read and on motion was altered and corrected in some particulars. Upon said alterations and

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[1] Ibid.

[2] The Nazarene Messenger, Vol. 7, No. 38 (March 26, 1903), p. 3.

corrections being made same was duly adopted as the Articles of Faith and General Rules of said Church and same as adopted is as follows, to wit:

Articles of Faith and General Rules of the Church of the Nazarene.

Feeling clearly called of God to the carrying on of His work in the conversion of sinners, the sanctification of believers and the building up in holiness of those who may be committed to our care we associate ourselves together as a church of God under the name of the Church of the Nazarene.

We seek the simplicity and the pentecostal power of the primitive New Testament Church. The field of labor to which we feel especially called is in the neglected quarters of the cities and wherever else may be found waste places and souls seeking pardon and cleansing from sin. This work we aim to do through the agency of city missions, evangelistic services, house-to-house visitation, caring for the poor, comforting the dying. To this end we strive personally to walk with God and to incite others so to do.

We believe:

1st. In one God, the Father, Son and Holy Ghost.

2nd. In the inspiration of the Holy Scriptures as found in the Old and New Testaments, and that they contain all truth necessary to faith and practice.

3rd. That man is born with a fallen nature, and is thus by nature inclined to evil and that continually.

4th. In the sure loss of the finally impenitent.

5th. That the atonement through Christ is universal, and whosoever hears the word of the Lord and repents and believes on the Lord Jesus Christ is saved from the condemnation and dominion of sin. That a soul is entirely sanctified subsequent to justification through faith in the Lord Jesus Christ.

6th. That the Spirit of God bears witness in the human heart to justification by faith and to the further work of the entire sancitification of believers.

7th. In the resurrection of the dead and the life everlasting.[1]

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[1] Local church minutes, "Meeting of the Congregation," Organizational meeting of the First Church of the Nazarene, Los Angeles, California (Oct. 30, 1895), pp. 3, 4.

2. The First Tabernacle

Things happened fast for the little group. Due to their earnest prayers and triumphant songs the owners of the building asked them to secure other quarters at the end of the first month. They then moved to North Main Street, to a building that was known as the old Good Templars' Hall. About four months later the building was torn down to make way for a new building, and they had to look again for a place of worship. After much searching it seemed impossible to find a suitable place of worship within their financial means. It was during this time that Bresee, driving down Grand Avenue, came where a large new church was being erected, in that part of the city where many fine churches were situated. At this sight the thought of the needs of his group swept over him and he cried to God in prayer:

> 'O Lord, there is much money for these large churches; oh, that Thou wouldst send us some for a Church of the Nazarene.' The Lord spoke to his soul as clear as the voice of a man, 'I have given Myself to you.' His heart leaped for joy, declaring that out under the stars was a good enough place, if He who had nowhere to lay His head, gave Himself.[1]

Bresee had a vision for a permanent place of worship that could be bought or built by the group. A lot on 526 South Los Angeles Street was leased and $750 borrowed to buy lumber to build a plain board tabernacle. The people gave of the little they had and they all worked to put up the building. In a few months the building was found to be too small, the group had grown so rapidly. At the close of a Sunday morning service a special 'march' offering was received to enlarge the building. The congregation marched around the front of the church and laid four hundred dollars on the table. This enlarged building had a seating capacity of 400 and provided the group with a place to worship for seven years.

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[1] The Nazarene Messenger, Vol. 7, No. 38 (March 26, 1903), p. 3.

3. Dr. J. P. Widney

One of the most versatile and influential men of early California was Joseph Pomeroy Widney, A.M., M.D., D.D., LL.D.. He was a leading physician, educator, administrator, civic leader, preacher, and author of his day. A series of articles that first appeared in the California and Western Medicine give the following facts about his versatile life.[1] He was born in 1841, among the forests of Miami County, Ohio, and in sight of clusters of Indian wigwams, the son of Wilson and Arabella (Maclay) Widney, of sturdy Scotch and Huguenot ancestry. He received his education first at Miami University of the Pacific, where he was made a Master of Arts. After that he matriculated in Toland Medical College, which later became absorbed by the medical department of the University of California. From this institution in 1866 he received the M.D. Degree. He then served time in the United States Army as surgeon at Drum Barracks, in Wilmington, California, on the Pacific coast, and was then transferred to Arizona and served two years in the campaigns of 1867 and 1868 against the Apache Indians.

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[1] California and Western Medicine, Vol 44, Nos. 4, 5, 6 (April, May and June, 1936), 450 Sutter Street, San Francisco. Reprinted in a small pamphlet entitled, "Joseph Pomeroy Widney" by E. T. W. (no date).

He entered private medical practice in Los Angeles in 1868 and is credited with being the founder of the Los Angeles County Medical Association, on January 31, 1871. At a meeting of the group on February 1, 1876, Doctor Widney called attention of the society to the unsanitary condition of the city, and the need of a board of health and a health officer. Widney, in time, served on the Los Angeles Board of Health, and also served for a number of years as a member of the California State Board of Health.

Widney had a very active mind, always searching for new things. His studies on sanitation and similar subjects bearing on public health turned his attention to climatology. His theories and convictions he included in the introductory chapters of _California of the South_, a volume published in 1888 and reissued in 1896, in which he discussed the physical geography, the climate, mineral springs and health resorts of Southern California. Growing out of these studies of climatology, Widney saw the great benefit to be had in flooding the Colorado Desert. He wrote an article which was published in the _Overland Monthly_ in 1873 advocating the flooding of the desert. He also proposed setting aside great forest areas, in a conservation of resources, for the benefit of generations to come. In his plan to set aside three forest reservations, Widney gave impetus to the great work of securing the present water supply for Los Angeles. Laying his arguments before the proper authorities, he suggested making one reservation of the forests north of Los Angeles and toward Santa Barbara, another in the mountains eastward about San Bernardino, and a third in the mountain region about San Diego. This personal effort on behalf of posterity was handsomely acknowledged when the government declared reserved the very areas in the Widney recommendation.

The distinguished brothers, Judge R. M. and Dr. J. P. Widney, acting on a suggestion from the former, gathered together a group of interested men and took the initiative to found an institution of higher learning in Southern California, and the state, in 1880, granted a charter for the University of Southern California. Five years later, the board of trustees empowered Doctor Widney to organize a medical department of the university. He was later elected president of the university and is given credit as being the main influence in saving the institution from complete financial failure during the financial depression of 1893. Dr. Bresee's friendship with Widney began in 1883 when Bresee came to Los Angeles from Iowa and was elected a member of the board of directors of the University of Southern California. The two became inseperable associates in most of the great work of the university and later joined in the effort to do extensive city mission work at Peniel Mission. When that effort was blocked, they joined in the founding of the Church of the Nazarene with the main object in view to do city mission work.

Widney spent a large part of his time in his mature years at writing. His most scholarly work was on the Race Life of the

Aryan Peoples, an exhaustive study which probably led to the conferring, by Miami University, of the honorary LL. D. degree. A list of his publications would include the following:

> Race Life of the Aryan Peoples, New York, Funk & Wagnalls Co., (in two Vols.), 1907, 698 pp.
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> The Lure and the Land, Los Angeles, Pacific Publishing Co., 1932, 190 pp.
>
> The Genesis and Evolution of Islam and Judaeo-Christianity, Los Angeles, Pacific Publishing Co., 1932, 238 pp.
>
> The Faith That Has Come to Me, Los Angeles, Pacific Publishing Co.,1932, 269 pp.
>
> Whither Away? Los Angeles, Pacific Publishing Co., 1934, 152 pp.
>
> The Three Americas, Los Angeles, Pacific Publishing Co., 1935, 306 pp.
>
> Race Types and Race Religions, Los Angeles, Pacific Publishing Co., 1936.

Private editions were also issued of other literary efforts, such as the three essays making up The Way of Life, 152 pages, published in 1900; Ahasuerus: A Race Tragedy, issued in 1915; Via Domini, put out in 1903, and All Fader, which came out in 1909. From Widney's pen, too, have come a large number of pamphlets, and magazine and newspaper articles upon various topics- industrial, racial, scientific, climatic, professional, historical, political, and educational- some treating of harbor work, and national and religious issues.

After three years work with Dr. Bresee in the formation of the Church of the Nazarene, Widney experienced a change of thinking on some of the basic issues and principles upon which the Church of the Nazarene was founded.[1] Due to this Widney left the Church of the Nazarene, where he had become an ordained elder, and transferred his elder's orders to the Methodist church. In the official record of the Southern California Conference of the Methodist church is the following notation: "Who have been received on credentials and from what churches?" and the answer is given, "J. P. Widney, an elder in the Church of the Nazarene."[2] The same record shows Widney appointed as superintendent of the city mission in Los Angeles.[3] He served the Bethel City Mission until October, 1911, when he withdrew again from the Methodist church.[4] Widney lived most of his lifetime in a stately country mansion on Washington Hill, and after his withdrawal from the Methodist church he built near his home the Mission Bethel-El, and maintained it at his own expense as a free "Church of the All-Father." There for many years he led in the religious services each Sabbath morning. In those later years he became a liberal in doctrine, quite the contrary to his preaching in the Methodist and Nazarene churches. His book entitled, The Faith That Has Come to Me, shows his change from his former belief.

His departure from the Church of the Nazarene is recorded in a rather terse setting in the minutes of the church.

> Dr. Bresee stated the object of the meeting was that such appropriate action as might be deemed best could be taken

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[1] Intra, p. 83.

[2] Minutes, Southern California Conference of the Methodist Episcopal Church, Vol. 27 (Sept. 20-26, 1899), p. 341.

[3] Ibid., p. 342.

[4] Ibid., Vol. 29 (Sept. 27 - Oct. 3, 1911), p. 612.

> to the charges against this church, its teachings, and its methods made by Dr. Widney publicly at a service on Oct. 19th. He then stated that on said occasion Dr. Widney said in substance as follows: that the teaching and methods of the Church of the Nazarene were productive of the worst possible results; that they produced simply a lip religion, that they deceived seekers and thus caused wrecked moral and spiritual conditions. That through them souls were being wrecked and were going down to hell. That the wrecked faces haunted him. That our hands were stained with the blood of these souls wrecked because of our teaching and methods. These things made his blood boil. That he was not angry, but he was deeply moved by these things. That he had lost conficence in testimony. That he went into this work three years ago with hope, but today his heart was broken by the conditions.
>
> After Dr. Bresee concluded, Dr. Widney took the floor and stated that Dr. Bresee's statement was somewhat colored but that in the main he (Dr. Widney) had made these statements and that he stood by them and he then stated a number of other objections he had to the church and its methods. Among these he named wildfire, but when interrogated by members of the Board as to what he meant by wildfire and who was guilty of having indulged in wildfire, he said he thought some of them were members of the church but did not give any designation or description by which the wildfire could be identified or discontinued. He said he was one of the joint pastors and superintendents and he had determined that radical changes must be made. That he must have at least one Sunday morning service out of each month, and that this thing of sanctification must be touched on tenderly.
>
> A number of the members of the board then in turn expressed themselves regarding Dr. Widney's charges to the following purport: that the teachings and methods of the church are now and have always been just the same as they were in October, 1895, when the church was organized and were just the same that Dr. Bresee had been using and pushing for a great many years and that when Dr. Widney joined the company of Christians who started the church he fully understood what were their teachings and methods.[1]

At the organizational meeting of the church Bresee and Widney had been given a life tenure of office.

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[1] Local Church Board Minutes, "Official Board Meeting," First Church of the Nazarene, Los Angeles, California (Nov. 17, 1898), Minutes in handwriting of W. S. Knott, Secretary.

> Phineas F. Bresee and Joseph P. Widney shall during their lifetime be conjoint pastors of the first congregation organized under these articles and shall likewise during their lifetime superintend and direct the general work of the Church of the Nazarene, as the establishment and supervision of other congregations, missions, local meetings, church literature, and perform such further duties as may be stated in these articles.[1]

During the controversial meeting in regard to the changing concepts of Dr. Widney some of the board members mentioned that fact of life tenure and stated that "the life terms of pastors and general superintendents had never been satisfactory and that it had kept persons from joining the church."[2]

> Dr. Bresee said that he saw the undesirability of the life terms....and that he was ready to hand in his resignation as pastor and general superintendent....Dr. Widney then said whenever the official board would pass a resolution calling for their resignations he would hand in his resignation.
>
> The following resolution was thereupon adopted. Resolved, that Dr. J. P. Widney and Dr. P. F. Bresee are hereby requested to hand in their resignation as pastors of this church and as general superintendent of the Church of the Nazarene. Dr. J. P. Widney and Dr. Bresee both then tendered to the board their respective resignations and on motion duly adopted both of said resignations were accepted by the board.[3]

A committee was then appointed by the board to select a temporary pastor and also a temporary editor of the paper until such time as a church meeting could be had for the election of a pastor. From this time until his resignation, Bresee was always elected pastor.

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[1] Local church minutes, "Meeting of the Congregation," Organizational meeting of the First Church of the Nazarene, Los Angeles, California (Oct. 30, 1895), p. 6. Minutes in hand writing of W. S. Knott, Secretary.

[2] Local church board minutes, "Official Board Meeting," First Church of the Nazarene, Los Angeles, California (Nov. 17, 1898), Minutes in hand writing of W. S. Knott, Secretary, pages not numbered.

[3] *Ibid.*, pages not numbered.

4. The New Church Building

Early in 1902 a committee was appointed to look for a possible location for a new large tabernacle. They wanted a place not far removed from the old place, if possible a corner, and with sufficient room for a large building. After searching it was found that a member of the church had a desirable lot and the board agreed to pay him the price established by worthy appraisers. The price was agreed on at $7500. The church record shows there was "action taken in the board meeting to take the lot from Bro. Jaynes and report on the amount to offer Bro. Jaynes for his lot."[1] At the next monthly meeting "the draft of the contract for purchase of the lot from Bro. Jaynes was read and on motion approved, and the board of trustees were requested to enter into the contract with him as prepared."[2]

The pressure for a larger place of worship was great. The church board met and resolved to ask the people to support the new building program.

> Resolved that the official board of this church ask all who can and in whose hearts there is a desire to so do to join them in making an offering of a thousand eagles, ($10,000) within the next six months to the building fund for the new church and resolved, that the money now in the building fund amounting to nearly $700 be applied on that amount.[3]

Dr. Bresee said in summing up the situation,

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[1] *Ibid.* (Dec. 16, 1901), pages not numbered.
[2] *Ibid.* (Jan. 6, 1902), pages not numbered.
[3] *Ibid.* (Sept. 1, 1902), pages not numbered.

> Two ways were open, to continue in the old place and gradually gather and save until a sufficient amount was gathered, which as the people were poor, would necessarily be a slow process; or to build and have the room to push the battle and work out its cost on a larger basis. After much prayer it was decided that the Lord called to arise and build. It was thought that having the lots, a suitable building could be built for $20,000, and it was agreed that if necessary $10,000 of that amount could be carried for a time and be no more burden than the amount carried in the early part of the work; and it was believed that by very special devotion, a thousand golden eagles could be brought by the people during its erection and on Dedication Day.[1]

The report showed that the people accepted the challenge and gave towards the purchase of the lots.

> On Sabbath the people again came to the altar and laid upon it such offerings as were possible to them for this purpose, and when it was counted it was found to be $2,800. After a few months another offering was made in a similar way of over $3,000, and the lots were paid for.[2]

It was the purpose of the group to build as simple a building as possible, yet one that would adequately take care of the large crowds that attended the church. It was their conviction that the church building should be plain and inviting to the poor. They originally planned a frame church, but found that due to fire regulations they would have to build of brick. This raised the cost of the proposed building - a sore test to the faith of the group, who wanted the new building, yet had few resources. However, they felt that the Lord would help them; so they made the excavation and started the building. At the cornerstone-laying service the people came forward and laid upon it a little over $2,000. A bequest of over $700 was received; a lady gave a lot which was sold for $300; some interested readers of The Nazarene Messenger sent in eagles from various parts of the country; and the people of the home church added, some much, some little, each according to his ability, until at the time of dedication nearly $4,000 had been paid. It was found on the dedication day that the church had cost up to the present point of completion, including the lots, exclusive of what it would cost to finish the inside of the Sunday school rooms, about $35,000.[1]

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[1] _The Nazarene Messenger_, Vol. 7, No. 38 (March 26, 1903), p. 5.

[2] _Ibid._, p. 5.

Bresee gives a very vivid account of the triumphant march from the old tabernacle to the new church building on Friday night, March 20, 1903. The old building, emptied of all its furniture and equipment, was packed with as many as could gain entrance to it. They sang a couple of songs; Rev. C. W. Ruth, the assistant pastor, led in an earnest prayer of thanksgiving; then the procession formed at the altar. It included in order of their appearance: the bearers of torches; the musicians, including drummers, cornet players and others; the ministers; the official board members, followed by the people, singing as they marched, "We're Marching to Zion." He says of the procession,

> The streets were thronged with people, as the long procession slowly, with praises, marched down Los Angeles Street, turning on Sixth toward the new church. Upon reaching the church the doors were opened and in a few minutes it was packed with people. When more than two thousand people had crowded into the building, the mass of people in the streets seemed but little decreased.[2]

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[1] Ibid., p. 5.
[2] Ibid., p. 7.

Girvin estimated the number of people to be a total of 2,500 in the church and on the two streets around the church a total of 10,000.[1]

Bresee made a brief address in reference to the work of the church, especially emphasizing the purposes and aims of the denomination, and gave a brief history of the church thus far. Evangelist C. E. Cornell, a lay evangelist who in later years became pastor of the church, preached the sermon after which several persons came to the altar seeking pardon of their sins. Bresee further described the service for the readers of The Nazarene Messenger:

> The whole service was peculiarly impressive and touching. The bidding of farewell to the old Tabernacle, where many of the company had been saved from sin, where there had been such heavenly anointings, and from whence all that was mortal of so many had been borne to their last resting-place, all conspired to make the leaving very tender. When the windows of the new church came into view, and the hearts of those who had so prayed and labored for its construction saw the vision of the glory that was to be the glory of the new so much greater than the old--with the fire of infinite love burning in the hearts, tears were wiped away, shouts of joy and triumph filled their souls, and they entered the new, as with Him 'who traveleth in the greatness of His strength, mighty to save.' No wonder their praises shook the great temple; it all seemed a part of the fulfillment of the prophecy, 'and the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.'[2]

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[1] Girvin, Op. Cit., p. 172.

[2] The Nazarene Messenger, Vol. 7, No. 38 (March 26, 1903), p. 7.

5. Dedication Day

Another great epoch in the history of the new denomination came on Sunday, March 22, the day of dedication of the new church building. As the various rooms of the church were not yet complete, the early prayer group met in the gallery. Before the group had finished its prayer service the crowds began to gather. Because of the great numbers, they did not attempt to have anything but a general service. Bresee described the service thus,

> The people came crowding into the great auditorium until it was filled to its utmost capacity and the services commenced fifteen minutes before the regular time, as no more could get in. Appropriate hymns were sung. Rev. Coleman read selections from the sixth and seventh chapters of Second Chronicles and the whole audience united in repeating the twenty-third Psalm. Brother Joseph Jamison led in prayer, in conjunction with which the heavens opened and the presence of the Master was peculiarly manifest. The regular offering for the work of the church was made. Just as the sermon was about to begin, a weeping man came to the altar asking for prayers that he might be saved. It seemed to strongly emphasize the fact that the one great thing here is not preaching, or singing, or giving, but salvation. For that, all things must wait. It was but a few minutes of prayer until the pentitent man heard the voice of God, 'Thy sins are all forgiven thee,' and he sat beside the altar to hear the word of life.[1]

Bresee preached from 2 Chronicles 6:18. At the close of the sermon he gave a brief account of the rise and progress of the work, speaking of the various places they had found shelter and the way the Lord had led the little group to the present great occasion. Then came the time for the great dedication offering. The Los Angeles Herald, in its report of the dedication says,

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[1] *Ibid.*, p. 8.

> The congregation at 12:30 began to march up the aisles and past the altar, making contributions. The procession lasted forty-five minutes and was more than a mile long. The tables on which the contributions were placed were covered with a pile of gold, silver and coppers, with notes, checks, greenbacks and pledges that, when finally counted, proved to represent $8,842,53.
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> The doxology was sung. Rev. C. W. Ruth offered thanks to God for the offering and prayed. The Board of Trustees came to the front, and through their president, C. E. McKee, presented the building to the pastor to be dedicated as a church to the worship and service of Almighty God. Dr. Bresee then formally, with fitting words, dedicated the new church, and Dr. Stephen Bowers offered the dedicatory prayer. The doxology was again sung and the congregation dismissed.[1]

In the afternoon and evening service the additional offerings brought the total to $10,300. About fifty seekers were at the altar during the day and twenty united with the church.[2]

B. Emphasis of the New Church

In speaking of the emphasis of the new church, it could just as well be said that it was the emphasis of Dr. Bresee, for the position could be taken that all the church was and became in her formative years was the result of the thinking and leadership of Bresee. This position is supported by Watkin in his historical study of the leaders of the Church of the Nazarene. He says,

> The strength, poise, and ability of the first leaders, in a sense, has been a determining factor in qualifying the course of leadership that has followed. In the fall of 1895, the Church of the Nazarene began to seek an abode. The singular can be used, because at that time the Church resided in the stout heart of Phineas F. Bresee.[3]

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[1] The Los Angeles Herald (March 27, 1903).

[2] The Nazarene Messenger, Vol. 7, No. 38 (March 26, 1903), p. 8.

[3] Watkin, Frank Wilcox, "A History of the General Superintendency of the Church of the Nazarene," unpublished Thesis, Bachelor of Divinity, Nazarene Theological Seminary, Kansas City, Mo. (1949), p. 3.

After careful study of all the available material, it is concluded that the new church really had three special emphases: desire to minister especially to the poor; a crusading spirit in the hot issues of temperance; and most important, the doctrinal emphasis of Christian Perfection as taught by John Wesley, the founder of Methodism. These three emphases were of course, characteristic of all the preaching of Bresee, and the last two, a carry-over from the early Methodist church.

1. Ministry to the Poor

One of the main reasons Bresee gave for withdrawing from the Methodist church was his desire to make the gospel available for the poor of the city. He said,

> It has been my long cherished desire to have a place in the heart of the city, which could be made a center of holy fire, and where the gospel could be preached to the poor.[1]

Bresee's special interest in evangelizing the poor first became evident at Pasadena. During his successful pastorate there, he organized and supervised a mission for the neglected Chinese. He also started the custom of receiving a large plate-offering each Christmas for the poor. The news account of Bresee's new church venture showed his desire to minister to the poor. "When Dr. Bresee left the Methodist Episcopal Church one year ago, he gave as his reason for leaving that a wider field of usefulness was opened to him in the Peniel Mission work."[2] In an editorial some years later Bresee said,

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[1] Girvin, Op. Cit., p. 99.
[2] Los Angeles Times (October 7, 1895), p. 6. cols 2-5.

> This is the test which we desire all men to apply to the Church of the Nazarene.
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> First, it entered an open door. It did not seek the rich. It remembered the Master's words, 'How hardly shall they that have riches enter into the Kingdom of God.' It has been found that few, very few rich men and women will pay the price, and give all, to follow Jesus, some 'go away sorrowful; but they usually go away. These Nazarene people heard Jesus say in evidence of His own Messiahship, 'The poor have the Gospel preached unto them.' They saw that there was a multitude of people trying to maintain homes, who were often in affliction and distress who needed sympathy, and often help, whom it was possible to serve and that their hearts could be opened to the message of infinite love, and they could be gathered to the arms of Jesus. To these people they went.[1]

a. Young People's Groups. In the early days of the church, Bresee organized the young people of his church into groups to do mission work among the poor. They went from door to door of the crowded dwellings in the center of the city seeking the poor and needy. They held enthusiastic street meetings, lighting the streets with blazing torches. In the church treasurer's report for the church is found this interesting entry.

> Following amounts were ordered paid: $125 to Dr. P. F. Bresee on salary. $20 to Miss Emma Stine and $1.20 to M. Leightenheimer for half-dozen torches for street meetings.[2]

They visited the jails and hospitals. Everyone was put to work in this great mission to the poor and outcast. The young women were organized into a group called Company E., and then shortly after the young men were organized into a group called the Brotherhood of St. Stephen. Dr. A. O. Hendricks writes of his early days in the church with Bresee and his work as leader of the brotherhood group:

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[1] The Nazarene Messenger, Vol. 7, No. 38 (March 26, 1903), p. 2, 3.

[2] Local church board minutes, "Official Board Meeting," First Church of the Nazarene, Los Angeles, Calif. (Nov. 4, 1895), p. 9. Minutes in handwriting of W. S. Knott, Secretary.

> While attending the University I continued active in our work at First Church. Immediately after the remarkable sermon on St. Stephen, Dr. Bresee organized the Brotherhood of St. Stephen. Sister Emma Stine was elected the first president, and Brother R. E. Shaw succeeded her as president. Brother Shaw did a fine work among the young men, but as Sunday school superintendent and choir director, he had his hands full. He resigned as president and the writer was elected to take his place in the brotherhood and also elected as their home-missionary, in Los Angeles.[1]

He further describes the work of the young ladies as they were actively engaged in the Christian social work of visiting the poor and needy:

> The young women had already been organized by Rev. Lucy P. Knott, into what was known as Company E. This company of young women sought the conversion and sanctification of young women and girls, and their continued growth in the Christian life, through the means of the Word, prayer and personal work.[2]

An article in The Nazarene gives a vivid description of the jail work that was continually carried on by the ladies of the church:

> Sister O'Brien writes of the jail work in which she with others are engaged. 'In company with Miss Gay and Miss Dixon, we visit the jail every Sunday afternoon. God is with us in the singing. We talk to them of salvation, assuring them that there is a way out of sin, and if they will turn to God, they may regain what they have lost. By talking kindly with them, hearts that have been hardened by sin and wrong-doing are touched and softened. We have seen as many as ten hands go up at one time in request for prayers. A young man who had been an inmate of the jail went out and while attending a street meeting was gloriously converted, and is now preaching the gospel to others.

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[1] Hendricks, Andrew O., "Fifty Years in the Ministry of the Church of the Nazarene," unpublished auto-biography, p. 18. Manuscript made available by Dr. S. S. White, editor of the Herald of Holiness, Kansas City, Missouri.

[2] Ibid., p. 18.

> Women have gone out and found shelter in the Florence Home and other places of refuge, where they are encouraged to begin life anew![1]

b. The Florence Home. A report in the Nazarene Messenger gives an account of the work of the Florence Home.[2] Dr. Bresee was president of the board and the guiding influence in the work of this home for unwanted children and unwed mothers.

> The eighth annual meeting of the home was held in the parlors, on Saturday, August 18, 1900.
>
> The election of officers for the coming year was the first business. The old board was re-elected. Our honored president, Rev. P. F. Bresee, who is confined to his bed still, from the dreadful accident of August 8th, was re-elected...[3]

The report showed that $3747.51 was used in the operating expenses of the home the year closing. It also showed that thirty-one children were born and seventeen children were brought to the home during the year. Two babies were brought by strangers who claimed that they knew nothing about them, only that the children were left in their hands and they could not keep them. Two were brought in baskets and left without explanation, and one was found early in the morning wrapped in a blanket and lying on the porch.

Religious meetings were held at the home regularly by the Nazarene ladies. The report says of the religious work of the home,

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[1] The Nazarene, Vol. 3, No. 11 (Aug. 10, 1899), p. 5.
[2] Nazarene Messenger, Vol. 5, No. 8 (Aug. 23, 1900), p. 3.
[3] Ibid., p. 3.

> We cannot tell in round numbers how many of our girls have been saved, but we are in correspondence with some and know the lives of others and we are much encouraged about them and believe that very many of them learned to trust the Lord and began a Christian life in the home last year.[1]

The report shows that they had a board of three physicians to attend the girls and care for the new-born babies. One of the doctors was Bresee's son, Paul.

> We have had some very sick children and some of them have died, but many of them have been raised up from what seemed certain death through the mercy of God and the watchful care of our board of physicians, Drs. Paul Bresee, Mary J. Green and Dr. Apple. We had a few serious and complicated cases among our girls, but they all recovered.[2]

c. Church Building to be Plain. Bresee had some very definite feelings in regard to expensive church buildings. In an article entitled, 'What doest Thou?' he set forth his views,

> That magnificent temple which Herod the Great had builded at such great expense of time and treasure, had little attraction for Him, who though He was Lord of heaven and earth, had not where to lay his head. Who though he was rich, yet to save men from sin and hell, became poor and poured out his life in every way, even upon the cross, to him those finely cut stones were little more than a heap of rubbish. What must he think of his people today, spending their time and strength and the money which would feed the hungry and clothe the naked and send the gospel to the unsaved, in placing stone upon stone, building massive towers, carving forms of beauty, adding elaborate and expensive adornments, putting thousands of dollars into grand organs, and all tending necessarily to drive the poor from the portals of the so-called house of the Lord.[3]

On another page in the same issue he stated their need of a new church and went on to say,

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[1] Ibid., p. 3, 4.
[2] Ibid., p. 4.
[3] The Nazarene, Vol. 3, No. 6 (July 3, 1899), p. 4.

> We want places so plain that every board will say welcome to the poorest. We can get along without rich people, but not without preaching the gospel to the poor...Let the Church of the Nazarene be true to its commission; not great and elegant buildings; but to feed the hungry and clothe the naked, and wipe away the tears of sorrowing; and gather jewels for His diadem.[1]

An article in the local paper, received a quick response from Bresee:

> An error got into some of the daily papers, to the effect that the Church of the Nazarene was going to build a church at a cost of $50,000. Of course all who are familiar with the spirit and work of the Church of the Nazarene know that even if it were possible for them to do otherwise, they would put only such a part of the Lord's money into a building as is necessary for a plain, substantial building that will accommodate the multitudes....People who know this church, know that its fidelity to the poor has been such that it is without the necessary means for even such a plain, commodious building.[2]

However, it was found, when the new building was completed, that due to the fire zoning law requiring brick veneer, the final cost of the building was $35,000, about $15,000 more than the first estimate. This was a very large structure with room for 2,500 on the day of dedication, plus the additional rooms for Sunday school work.

While the church was primarily interested in the salvation of the poor, it attracted people from all classes of society who, of course, were made welcome and were used as leaders in the church. Among the prominent members of the church was Colonel Duncan, a Southerner closely identified with the War of the Rebellion.[3] He was a friend of Jefferson Davis, the president of the Confederacy, and when it was impossible to secure proper paper for making Confederate money, Colonel Duncan had engaged successfully in the manufacture of paper for that purpose. He was wealthy and a spiritual leader in the church. On one occasion, he made a gift of $500 as a thanksgiving offering, an expression of appreciation to God for answering the prayers of the church for his sick wife. Mr. Gardner Howland, another wealthy paper manufacturer, was a member of the church and a member of the famous Troy Praying Band.[1] At least two of the folk were practicing physicians, Dr. Paul Bresee and Dr. Michael Everly Whistler. Two other of the Bresee boys were owners of the Bresee Brothers Funeral Home and Wagon Building Shop. An article in the Midland Methodist stated in an article describing the new movement,

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[1] Ibid., p. 2.
[2] The Nazarene Messenger, Vol. 6, No. 29 (Jan. 15, 1902), p. 6.
[3] The Nazarene, Vol. 3, No. 8 (Sept. 7, 1899), p. 5.

> All meet on a common level. Lawyers, doctors, scientists, business men. Men and women of education and refinement have been gathered within its pale, but it is emphatically to the poor that Salvation is offered in this church. The wealthiest man or woman could have no more domination than the most humble. Brotherly love prevails. Its church buildings are plain. Costly churches which exclude the poor are ignored.[2]

d. A Word in Reference to Capital and Labor. Bresee was interested in everything that affected the morals and welfare of his people. He wrote an editorial expressing his views in regard to a series of strikes that had affected especially the poor.

> In the conflict-where there is a real conflict-between capital and labor, Christian thought is naturally on the side of the laborer. It is a sad thing when laborers

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[1] Girvin, Op. Cit., pp. 148-150.

[2] Article in the Midland Methodist, Rev. B. F. Dimmick, editor Published at Columbus, Ohio. Reprinted in the Nazarene Messenger, Vol. 6, No. 50 (June 12, 1902), p. 7.

> put themselves where good men cannot approve their course, or sympathize with them in their efforts....Men evidently have a right to organize, they have a right to work or not, as they see fit. No one denies them these rights, but other men have the same rights. A man is no better, no worse, because he belongs to a union or because he does not; he has the natural right of life, liberty and the pursuit of happiness. He may work or not work as seems good, and for such wages as he is willing to accept, and no man is to say nay. A man has a right to employ whom he will to do the work he has to be done, and no man can interfere with these rights without becoming a criminal, and should be treated as such....The humblest laborer in the land has as many rights as any labor union and they are as sacred, and, if the nation is to stand, must be maintained. Picketing places of work and forcibly preventing men from labor is a crime, and those who do it should find their places where law-breakers can do no harm.[1]

2. Temperance

From the early days of Bresee as minister in the Methodist church, he was a champion of the temperance cause. When he established the new church he was emphatic that it should be a temperance church. Dr. Stephen Bowers, editor of the state temperance paper, wrote commending the Nazarene church.

> Again and again the writer has been solicited to establish a prohibition church in Los Angeles, where men and women who are fighting the saloon in this state, and who are tired of the apathy of churchianity, could have their name enrolled. To all such we would say; there is such a church well established in this city. The Church of the Nazarene, on Los Angeles Street, is emphatically a prohibition church. It preaches, believes in, and its voting population vote for prohibition. Holiness and prohibition are two of its leading tenets. It claims that no sanctified man can cast his vote in a way that can be counted for the perpetuation of the saloon and the drink traffic.[2]

The Manual of the Church of the Nazarene for 1899, which was a brief pamphlet of forty-six pages, had the following to say in regard to prohibition:

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[1] The Nazarene Messenger, Vol. 6, No. 11 (Sept. 12, 1901), p. 6.

[2] The California Voice (Oct., 1900), p. 4.

> The Holy Scriptures and human experience alike condemn the use, as a beverage, of alcholic drinks. The manufacture and sale of such liquors for such purposes is warfare against the human race. Total abstinence from all intoxicants is the Christian rule for the individual, and the total prohibition of the traffic is the duty of civil government. It cannot be licensed without sin, and voters in a republic are responsible for the acts of the government. No voter can vote for license or for a party favoring it without becoming a partaker of this crime against humanity. To rent or lease property to be used for such traffic, or to sign a petition for granting license, or to be a bondsman for persons engaged in the traffic of intoxicating drinks, can but be considered a misdemeanor. Only unfermented wine is to be used in the sacrament of the Lord's supper.[1]

Under the head of church membership, the manual read as follows:

> The use of intoxicating liquors as a beverage, or the trafficking in the same, or giving influence, or voting for licensing of places for the sale of the same is unconditionally forbidden.[2]

The third assembly of the church held October 16, 1900, again went on record as being a prohibition church. In the report of the temperance committee it was stated,

> Whereas, the Church of the Nazarene in both warp and woof is emphatically a prohibition church, embodying in its manual on this subject, that the manufacture and sale of intoxicating liquors for beverage purposes is warfare against the human race.[3]

Much of the editorial work of Bresee centered around the temperance theme. Most of it was in controversial form, firm in its criticism of other churches that did not voice a strong objection to the liquor traffic. In an editorial he cites a news dispatch which tells of plans for McKinley's Second Inaugural Ball.

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[1] Manual of the Church of the Nazarene, 1899, p. 19. Reprinted in The Nazarene, Vol. 3, No. 6 (July 3, 1899), p. 3.

[2] Ibid., p. 28.

[3] The Nazarene Messenger, Vol. 5, No. 16 (Oct. 18, 1900), pp. 5, 6.

> The dispatches say: "Inaugural Ball to be a marvel," "A special hall to be built for McKinley's Second Inaugural dance..." "Wealthy republican residents are determined that no expense shall be spared to celebrate the beginning of the second administration."
>
> All this in the face of church vows, and the facts of the hindered progress of the kingdom of Jesus Christ. But even this is a small matter in comparison to the flagrant union with the liquor traffic. And all this of itself would not be of so great moment if the Church of God, even in human weakness, with pure, uplifted hands, stood over against it. The unspeakably sad thing of it all is, that the so-called Church has so far forgotten Jesus Christ as to stand in with all this iniquity. It is for the remnant to lift up their voices to God and men in these evil days....The sore is very deep, the cancer has fastened upon the vitals of the church, and, so far as spirituality is concerned, threatens to be fatal. So much the more God calls the remnant to holiness, and the fidelity which it brings.[1]

This is quite typical of his attacks upon the liquor traffic, and there were many special articles in his weekly paper, The Nazarene Messenger, plus a regular temperance column in each issue, called 'Civic Righteousness.' Dr. Stephen Bowers was the editor of the temperance column in The Nazarene Messenger, and also editor of the state temperance paper, The California Voice.

3. The Wesleyan Doctrine of Christian Perfection

Another emphasis of the preaching of Bresee was on the doctrine of Christian perfection and as the church developed it became the central issue. The growing group soon exceeded its mission stage and reached men and women of all classes and developed into a church. The poor were not neglected but the emphasis was on the doctrine of holiness in the continuing progress of the new movement. Bresee showed his desire to preach holiness in an editorial.

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[1] Ibid., Vol. 5, No. 23 (Dec. 20, 1900), p. 6.

> God has definitely called us to help strengthen the heart throbs of Christian life in this country. The time may come-we trust it will-when we may be privileged to preach this precious Gospel in many lands, but no work is so important just now as that the church in America be lifted from worldliness and formality into the real life of God. We are yet in our babyhood but God in His infinite mercy has greatly used us, showing that He can use the weak things....Our work is to preach holiness, to spread it over these lands. To this we give ourselves, for this we give our all. Praying for all the saints in the field to which God has called them. Let us stand close together, shoulder to shoulder to push holiness, to enter the many open doors. Nothing is so essential for the world's salvation as the building of great holiness fires in America.[1]

a. Doctrinal Statement of the New Church. In articles five and six under the articles of faith of the group their emphasis on holiness is seen.

> 5. ...That a soul is entirely sanctified, subsequent to justification through faith in the Lord Jesus Christ.
>
> 6. That the Spirit of God bears witness in the human heart to justification by faith and to the further work of the entire sanctification of believers.[2]

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[1] The Nazarene Messenger, Vol. 6, No. 22 (Nov. 28, 1901), p. 6.

[2] Local church minutes, "Meeting of the Congregation," Organizational meeting of the First Church of the Nazarene, Los Angeles, California (Oct. 30, 1895), p. 4. Minutes in handwriting of W. S. Knott, Secretary.

Much of Bresee's preaching centered around the theme of sanctification, or holiness. The terms holiness, second blessing, sanctification, fullness of the blessing, Christian perfection, heart purity, perfect love, and the baptism of the Holy Ghost are all used interchangeably to denote this experience that came to the Christian after justification. It is the act of cleansing of the depraved heart by the Holy Spirit. The theological term most used is 'sanctify.' Webster defines this term as, "1. To make sacred or holy; specifically to set apart to a sacred office or to religious use or observance; to hallow. 2. To make free from sin; to purify, as the affections of men."[1] It is the second part of the definition that Bresee emphasized.

Through the years the doctrinal statement of the church has remained the same. The latest Manual of the church reads as follows under the article X on Entire Sanctification.

> We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect.
>
> It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service.
>
> Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness....[2]

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[1] Webster's Dictionary, second edition, Merriam Co., Springfield, Mass.
[2] Manual of the Church of the Nazarene (1956), pp. 31, 32.

b. The Tuesday Afternoon Holiness Meeting. A regular part of the church schedule was the popular Tuesday holiness meeting. This service was a tradition with the church. The meeting consisted of much singing and rejoicing together with the testimony of those who were sanctified. Usually a visiting preacher would bring the message or Bresee would conduct a teaching ministry. On one occasion Bresee said of the holiness meetings,

> I wish that special emphasis may be laid upon the Tuesday meeting. It is at 2:30 P.M. and is known as the weekday holiness meeting. It is an accusation that with us every meeting is a holiness meeting. We do not deny it...But this Tuesday meeting stands somewhat by itself...It has peculiar opportunities and possibilities for teaching and testimony, for the deepening of experience, and leading people into the blessing.[1]

The church soon became known as a holiness church and is known as such today.

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[1] Girvin, Op. Cit., p. 129.

VI. EDITOR AND WRITER

A. The Inland Advocate

Throughout all of Bresee's life he was busy with the pen. His favorite topics for editorials was the theology of holiness and the great temperance cause. He was so deeply involved in the religious work of the day that he had little time to write of anything else. The three papers he edited for a total of estimated seventeen years were religious papers. His first attempt at writing and editorial work came at approximately the age of thirty-seven, while he pastored in Iowa. Rev. Joseph Knotts, who was forced to quit the ministry due to a bronchial condition, turned his attention to business. One of his investments included the publication of a religious paper called, The Inland Advocate, which he asked Bresee to edit. A thorough search was made for copies of this paper and further information regarding it, but nothing could be found. This is no doubt due to the fact that the paper was so short-lived. The book store and all of the publishing interests, owned by Knotts, were destroyed by fire in 1870 or 1871. As a result of the financial loss, the paper was no longer published. Bresee served as editor of this paper for only a brief time, the dates of his service being unavailable due to papers being destroyed in the fire. It is quite possible that Bresee made some financial investments in The Inland Advocate, for he and Knotts became business associates at about this time and invested in several business ventures prior to Bresee's move to California.

B. The Peniel Herald

Bresee's second experience as editor came when he associated himself with the Peniel Mission. During his brief employment at the mission he founded and edited the mission paper called, The Peniel Herald. He edited the first twelve issues of the paper, after which he left the mission, and the paper was produced by other members of the staff. It was a small four-page monthly publication with a rather limited circulation, designed mainly to tell the story of the new mission to interested folk. The first few numbers told the story of the opening of the mission, its purpose and its growth. The second issue featured the dedication and subsequent issues presented the unfolding plans for the mission. There was no extensive editorial writing, not much more than a report of progress and excerpts from sermons of Bresee.

Two other features of the periodical were a page that included letters from well known holiness evangelists, relating their revival experiences and containing brief thoughts on holiness. Another was personal letters from Bresee telling of his travels to holiness camp meetings and revivals.

C. The Nazarene Messenger

Bresee's outstanding work as a writer and editor was in the founding and publishing of The Nazarene. This periodical was perhaps the greatest means he used to spread the work of his church. He recognized the value of the press and used it early in the church's existence. At first he published small leaflets containing items of church news. In January, 1898, The Nazarene became a regular publication.[1] At first it was a monthly paper and was described as "a four page paper, with three broad columns on each page, the size of the pages being about ten inches in width by fifteen inches in length."[2] Bresee was the founder of the paper and its editor for fourteen years after which it was merged with the papers of the uniting churches into the present publication of the Church of the Nazarene, The Herald of Holiness. The Nazarene was first published at 526 South Los Angeles Street, Los Angeles, California. The subscription price was set at fifty cents per year, but many copies were given away as a means of advertising the work of the church and securing new followers.

The size of the paper was increased to eight pages in 1898 and the price was increased to one dollar. In an effort to secure a large subscription list the paper was sent out on a credit basis.

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[1] The Nazarene, "The Nazarene," Vol. 3, No. 7 (July 3, 1899), p. 2. The name was later changed to The Nazarene Messenger.

[2] Girvin, Op. Cit., p. 117.

"Send the money if you can; if not, send your name and the money later."[1] This policy was later changed and the subscription had to be paid for in advance.[2] Bresee gave two reasons for this change.

> First, it is a necessity to the business. There is now due a thousand dollars on subscriptions, which the office cannot afford to lose. Second, the third assistant postmaster general, who has charge of the second class mail matter, has ruled that in order to receive the rate of postage usually accorded to papers, our subscribers must be those who have either paid in advance or have expressed their desire to have the paper continued.[3]

According to Bresee, the purpose of the paper was two-fold:

> First, that our people may know regularly the condition and progress of our work, and have in their homes a publication devoted to the spread of Christian holiness here in our city; and second, that the paper with this information may be carried by our workers into the homes of the people whom we are trying to reach and lead to God.[4]

In an editorial Bresee stated that the objective of his paper was different from most other holiness papers in that it stood for "the clear organization of the holiness work for aggressive and systematic activity."[5] Throughout the various issues of the paper much controversy is noted on the subject of organized holiness churches as over against the strong holiness preachers who felt it best to stay within the established church and endeavor to win others within the church to the holiness teaching.

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[1] The Nazarene, "Subscriptions," Vol. 3, No. 7 (July 3, 1899), p. 2.

[2] The Nazarene Messenger, "Cash Basis," Vol. 10 (Dec. 28, 1905), p. 8.

[3] Ibid., p. 8.

[4] Girvin, Op. Cit., pp. 17, 18.

[5] The Nazarene Messenger, Vol. 9 (Dec. 1, 1904), p. 6.

Many leaders in the holiness work, especially in the Methodist church were quite outspoken against the organization of the Church of the Nazarene, or any other organized holiness church, but Bresee felt the best way to conserve the results of holiness preaching was to organize the people into a holiness church. In the chapter, Bresee as Administrator, this principle will be noted.[1]

The Nazarene was changed to a weekly in the summer of 1899. By this time a better equipped publishing house had been established at 233 East Seventh Street in Los Angeles.[2] The publishing house was operated by the Nazarene Publishing Company under the auspices and direction of the Church of the Nazarene.[3] In the future this institution became the headquarters for all the Church of the Nazarene literature. In addition to the church paper, tracts booklets, Sunday school literature and other such material, as was deemed needful and helpful, were published here.

The officers of the Nazarene Publishing Company included Bresee as president, and Rev. W. P. Trumbower as secretary. The capital stock of the company was divided into five thousand shares which were to be sold at one dollar each. The financial condition of the Nazarene Publishing Company in January 1900 was as follows:

> The company is not in debt, and all stock sold has been sold at par, without commissions. We do not urge people to buy with the idea that it will be a matter of speculation, and yet at some time it may pay a fair rate of

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[1] Supra, p. 156.
[2] The Nazarene, Vol. 3 (July 3, 1899), p. 2.
[3] Ibid., Vol. 4 (Jan. 18, 1900), p. 5.

> interest...we believe that any of our friends who have any money to invest for the Lord cannot do better than buy some stock in the Publishing Company, whether it be one share or a thousand. We need more funds to do more efficient work. We urge our friends, who can, to subscribe for stock.[1]

Bresee was acting in the dual role of publisher and editor of the paper. In January 1, 1900, the Publishing Company was incorporated for two reasons: "First, to secure the control of the paper and the business to the Church of the Nazarene, and second, to secure more money, by the sale of the stock of the company to carry on the work."[2] A majority of the shares, (2,515) was turned over to the trustees of the First Church of the Nazarene in Los Angeles, who were to hold this stock for the church at large. The profits from this stock were to be used according to the desire of the annual assembly of the church.[3] Of the remaining 2,485, 782 had been sold by October, 1900, and those who were financially able were encouraged to buy the rest of the stock. Donations to the company amounted to $234, but this sum was so meager that job printing was done to supplement the income.[4]

Rev. J. P. Coleman was the first business manager of the Nazarene Publishing Company. He was succeeded by Mrs. L. L. Ernest, who held this office for almost six years. When she resigned this position, she continued to serve the publishing house by assuming the responsibilities of treasurer and office editor.[5] The third and last business manager was Rev. C. J. Kinne. Bresee considered him the providential person for this position and described him thus:

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[1] Ibid., p. 5.
[2] The Nazarene Messenger, Vol. 5 (Oct. 18, 1900), p. 3.
[3] Ibid.
[4] Ibid.
[5] The Nazarene Messenger, Vol. 9 (April 6, 1905), p. 8.

> "A consecrated man of God, especially gifted with business ability, but who has so on him the call of the holy ministry that he cannot give himself to secular business; but at the call of the church, at great financial sacrifice, undertakes this very important work."[1]

June 28, 1900, marked the first anniversary of The Nazarene as a weekly paper. At this time it was being sent to thirty-two states and several foreign countries. Viewing the accomplishments and prospects of the paper on this anniversary date, Bresee said,

> The Nazarene has just begun its work...This year it has been stretching out its hand, getting its feet down, making ready for larger service and greater usefulness. It starts out on the new year better equipped in every way.[2]

Beginning with the first issue in July, 1900, the official name of the paper was changed from The Nazarene to that of The Nazarene Messenger. The change was thought appropriate in that the paper should not only be representative of the Nazarene, but should also be Christ's messenger. Being His Messenger, "may it fly to the ends of the earth, bearing the joyful tidings of the love and life of Christ in us," said Bresee.[3] In order to fulfill this vision he urged each subscriber to be a personal messenger by showing a copy of the paper to his friends and getting their subscriptions.

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[1] Ibid., p. 8.

[2] The Nazarene Messenger, "Anniversary of The Nazarene," Vol. 5 (July 5, 1900), p. 8.

[3] Ibid., p. 8.

> Tell them what this great work of holiness means to Southern California and to the world; tell them how this paper pushes the battle against formalism and dead churchanity, as well as against cant and fanaticism; tell them it has just one great end - to get Christian people to the baptism of the Holy Ghost, which cleanseth and empowers, and thus enabling them to reach the unsaved. Tell them it will come every week full of the very marrow of the gospel of the power of an endless life. Tell them that it will be to them a real blessing, and they will help the general work of holiness by subscribing for it.[1]

In the autumn of 1900, the committee on publishing interests gave the following report concerning the growth of The Nazarene Messenger.

> We would say that the child is well and prospering in many ways. While its voice was formerly heard but once a month, and that only a short distance away, now it is heard regularly once a week, and thousands of miles away. At first it entered only a few scores of homes, now it reaches 600 homes. The encouraging words from its readers assures us that it is bringing blessings of light, and life, and hope, and help where ever it goes.[2]

The Nazarene Messenger was increased from eight to twelve pages in the summer of 1901, and for a short period after this it contained sixteen pages. The church was growing and the demand for a larger paper was ever increasing. At this time there were one thousand copies printed each week and they were sent to thirty-five states and six foreign countries.

The Nazarene Messenger was purposely a holiness paper published in the interests of a young and growing church. Within its pages were found sermons, reports on revivals, items of religious news, gems of thought, holiness hints, testimonies of personal experience, poems, articles on the subject of holiness, a column in the interest of temperance entitled, "Civic Righteousness," numerous advertisements of holiness books and other holiness literature, a Nazarene church directory, a column for the Pacific Bible College, and a section for the Sunday school lesson which was expounded by Rev. Lucy P. Knott, and later by Rev. C. W. Raymond. The last page was largely devoted to commercial advertisements to help meet the expense of publishing the paper. In the latter part of 1903, a missionary board of the church was organized and made a request for space in the paper to further the missionary cause.

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[1] Ibid., p. 8.
[2] The Nazarene Messenger, Vol. 5 (Oct. 18, 1900), p. 3.

> We recommend that this board secure such publication in the Nazarene Messenger as shall be found practicable, and to provide for the necessary expense of the same out of the tithing fund set apart for the support of their mission work by the different local churches.[1]

From this time the paper took on a definite missionary emphasis along with the other church interests.

The great function of the paper was to acquaint people with the work that Bresee was doing to organize holiness believers. This led to the organization of Nazarene churches in several places and resulted in getting some independent holiness groups to join with the Church of the Nazarene. An example was the Madison Avenue Holiness Mission in Chicago. The members became acquainted with the Church of the Nazarene in 1904, and were so favorably impressed that they invited Bresee to visit them. This resulted in the union of the two groups. Rev. I. G. Martin was pastor of the Chicago group, and also served as editor of a Chicago holiness paper called, The Pentecostal Evangelist. When the two groups united The Pentecostal Evangelist was consolidated with The Nazarene Messenger.[1] Bresee continued as editor of the combined papers which retained the name of the western publication, The Nazarene Messenger.

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[1] The Nazarene Messenger, "Report of the Missionary Board," Vol. 8 (Nov. 19, 1903), p. 2.

In 1912, The Nazarene Messenger was succeeded by The Herald of Holiness, which had been voted at the General Assembly in Nashville, Tennessee. As a result of further church union, other publications were consolidated with The Nazarene Messenger and Bresee was relieved of much of the heavy load he had been carrying. This permitted Bresee to devote more time to work as General Superintendent, which position had become more than a full time task now that the church was national in its organization. Bresee gave up the task as editor, but continued to write articles for the new paper until his death.

It is difficult to evaluate the influence of Bresee's editorial work. During the period of the revival of holiness preaching across the country many periodicals came into being to propagate the doctrine.

> The movement was strongly organized, implemented, and publicized. Publishing interests were, in fact, a major concern. In 1888 it was reported that not less than

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[1] The Nazarene Messenger, "The Pentecostal Evangelist," Vol. 9 (Jan. 26, 1905), p. 8.

> four publishing houses were engaged in the exclusive publication of holiness materials. Twenty-seven holiness journals were being periodically issued, most of them on a monthly basis. By 1892 there were forty-one such periodicals. Holiness literature was abundant in scope if limited in content.[1]

Bresee had a definite editorial policy as publisher and editor. His purpose was to spread the doctrine of holiness by printed page throughout America. His policy was to foster union of the holiness groups by definitely urging such union and emphasizing charity in "non-essentials" to make union possible on the basis of holiness alone. His editorials were many times of a controversial nature in defense of the doctrine of entire sanctification.

Another basic purpose of his editorial work was to encourage the established churches and to foster new churches wherever possible.

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[1] Peters, Op. Cit., p. 139.

[redacted]

D. Other Publishing Interests

Due to the special doctrinal emphasis of the church, Bresee early saw the need for the preparation and publication of his own denominational Sunday school literature. As a result of his publishing interests in the church paper, *The Nazarene Messenger*, the facilities were available for the printing of Sunday school supplies. Bresee and his publishing staff prepared the literature and printed it starting in 1907 and continued this work until a Board of Publication was appointed for the church at the general assembly held in Nashville in 1911.

As a preacher, Bresee spent much time in careful sermon preparation. He did not leave many sermons written out in full detail but his sermon notes were very copious, so much so that his associates put them into book form after his death. The only book of sermons that he had issued before his death was published in 1903 and was simply entitled, *Sermons*.[1] It was a group of twenty-nine abridged sermons.

After the death of Bresee, C. J. Kinne, who was very closely associated with Bresee for many years, and who was manager of the publishing house under Bresee's direction, prepared a manuscript of twenty of his sermons on the book of Isaiah, with the consent of Bresee's family. This book of sermons was published in 1926, by the Nazarene Publishing House.[1] Another booklet containing two sermons was published in 1927. The booklet is called after the first sermon, Emmanuel.[2] In 1948, Ward B. Chandler, of the Chandler and Roach Publications of Houston, Texas, reproduced eight of the sermons contained in the first book of sermons published in 1903.[3]

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[1] P.F. Bresee, *Sermons*, Nazarene Publishing House, Los Angeles, California (1903).

C. J. Kinne later gathered together devotional writings of Bresee and arranged them one for each day of the year and published a book called, Soul Food for Today.[4] This book was published in 1929.

All of these books of sermons are out of print. There is a new book of Bresee's sermons on holiness being prepared from his original notes given to the Nazarene Publishing House recently by the Bresee family. This book of sermons will be published in the near future.

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[1] P. F. Bresee, Sermons on Isaiah, Nazarene Publishing House, Kansas City, Missouri (1926).

[2] P. F. Bresee, Emmanuel, Nazarene Publishing House, Kansas City, Missouri (1927).

[3] Sayings of Our Founder, compiled by Ward B. Chandler, Chandler and Roach Publications, Houston, Texas (reproduced in 1948 and 1951).

[4] Soul Food for Today, compiled by C. J. Kinne, Nazarene Publishing House, Kansas City, Missouri (1929).

VII. EDUCATOR

Although Bresee did not have the advantage of a formal education he always was interested in the education of the young ministers of the church and played a vital role in the educational institutions of his day. One of the first things he did when he started his new church was to provide the best possible school for the training of future ministers. While he was in the Methodist church he took the lead in support of the educational institutions of the church and spent much of his life in the interest of Christian education. Early in his ministry he was elected to the Board of Trustees of the Iowa Wesleyan University of Mt. Pleasant, Iowa. Brown in his little booklet of personal memories of Bresee says,

> He was deeply interested in Christian education, and at one time was a trustee of Iowa Wesleyan University, located at Mt. Pleasant, Iowa. As such he opposed the tendency toward mere intellectual training and literary culture, and favored the spiritual teachings and heart culture which would lead the student to a personal knowledge of salvation through faith in Jesus Christ.[1]

When Bresee transferred to the Des Moines Conference, he was elected a trustee of the Simpson College at Indianola, Iowa.[2]

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[1] H. D. Brown, Personal Memories of the Early Ministry of Dr. Phineas F. Bresee (Seattle, Washington, 1930), p. 17.

[2] Letter from Marian Hemmings, Librarian, Iowa Wesleyan College, January 30, 1957.

A. Vital Role in the Early Days of the University of Southern California

As one reads the story of the founding and early days of the University of Southern California, the names of Bovard, Widney and Bresee appear over and over and it can readily be seen that they, more than any others, have led in the development of this great university. Dr. M. M. Bovard was the first president of the university and served for many years; Judge R. M. Widney was a great benefactor of the school; his brother, Dr. J. P. Widney, served as director, professor, organizer and dean of the Medical Department, and president of the university. J. P. Widney was a member of the incorporating board (August 5, 1880), known as the Board of Directors of the University of Southern California. He was elected to the chair of English Literature, Physiology and Hygiene (without compensation) at the first meeting of the board, September 6, 1880. Judge R. M. Widney was the first president of the board. Bresee came to California in 1883 and was elected a member of the Board of Directors, December 12, 1883; he served continuously until July, 1895, when he and President Widney resigned. The board held monthly meetings, of which Bresee missed very few. The records show that he spent a considerable amount of time serving the university in its early days. He is often mentioned as heading committees, opening with prayer and other such duties.

1. The First Commencement

The first commencement of the university is described in an unpublished thesis written by Leslie F. Gay, Jr. in which he states,

> On June 15th, 1884 the Sunday A.M. Baccalaureate sermon was preached by President M. M. Bovard from text, Matt. 9:29, "According to your faith be it unto you." At 2:30 the annual lecture was given by Rev. Dr. P. F. Bresee, pastor of the Fort St. Methodist Church. The theme of the lecture was "The need of the age--Men." There were three members in the first graduating class. In the evening speeches were made by the members of the graduating class after which President Bovard gave the commencement address and presented the diplomas. The benediction was pronounced by Rev. Dr. P. F. Bresee and thus concluded one of the brightest days in the history of the university.[1]

2. Era of Expansion

There followed what Gay called the Era of Expansion. He says, "It was a period of exceptional progress along all lines of commercial and industrial activities throughout Southern California. Real estate values were rising by leaps and bounds, business was flourishing, and all enterprises of whatever character were moving forward with amazing rapidity."[2] The men on the university board took step with the times and launched a great expansion program for the new university. "During the spring of 1884 plans were adopted for a three-story brick structure with stone foundation, to cost $40,000."[3] Bresee was elected to the building committee of the board.[1] He, with President M. M. Bovard, appointed a committee to prepare for ground-breaking ceremonies for the new building.[2] New professors were added to the staff and a music department was started with power to grant the Bachelor of Music degree. In 1884, Dr. J. P. Widney, Bresee's close friend and associate, was elected Dean of the proposed College of Medicine.[3] At the October meeting of the board, Bresee was elected vice-president of the board and served as secretary pro-tem. The minutes are in his handwriting.[4]

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[1] Leslie F. Gay, Jr., "History of the University of Southern California," Unpublished thesis, University of Southern California (1910), pp. 65-69.

[2] *Ibid.*, p. 70.

[3] *Ibid.*, p. 71.

The dedication of the new building, which cost $37,000, exclusive of furnishing, is described by Gay:

> The dedicatory sermon was delivered by Bishop Charles H. Fowler, his text, Acts 8:22. At the close of the sermon an offering was taken in subscriptions of $2,000 to be used for running expenses. Pres. Bovard then called the members of the board of directors and responsive reading was led by the Bishop and responded by the board. Rev. A. M. Hough then, according to the custom of the Methodist Church, gave the edifice to Bishop Fowler, who, in a few brief and solemn words, dedicated it to be used for the worship of God and for purposes of education. The dedicatory prayer was then offered by Rev. P. F. Bresee and the memorable service was closed with the Doxology and benediction by Rev. Dr. F. B. Cherington.[5]

3. The University System

Various branches of the university were started in different parts of Southern California. Each branch or school had its own board which in turn was accountable to the Board of Directors of the university. Bresee served on the Board of Directors for the university from 1883 to July, 1895, as vice-president of the board from 1884 to 1892, and as such presided at most of the sessions during the spring and summer of 1890. He served as president of the board of the College of Liberal Arts from its beginning in 1892 to July, 1895. He and Dr. J. P. Widney were elected members of the six-man Board of Regents for Maclay College of Theology from its beginning until 1895. He also served as board member for the Chaffey School of Agriculture from 1886 to 1895.

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[1] Minutes, "Board of Directors of the University of Southern California" (Jan. 22, 1884), pages not numbered.

[2] Ibid. (Aug. 8, 1884).

[3] Ibid. (Sept. 15, 1884).

[4] Ibid. (Oct. 2, 1884).

[5] Gay, Op. Cit., pp. 83, 84.

a. The University Council. The university council met in session to lay emphasis on the general educational policies and programs of the university in all of its branches. An article in the district paper gives an account of this meeting and shows the influence of Bresee.

> This body, composed of all those officially connected with our university, assembled at the university chapel at 2 P.M. on Tuesday. Judge R. M. Widney, the president of the council, occupied the chair. President Bovard occupied a seat on the platform. Rev. M. F. Colburn was elected temporary secretary. The attendance of the public generally is much desired at these gatherings of the representatives of our educational work, but unfortunately the invitations in the press and otherwise were not explicit enough on that point, hence the comparatively small attendance. The opening address was made by Judge R. M. Widney and the principal address by Dr. P. F. Bresee. Judge Widney spoke on "Our Obligation in the Care of Students." He richly scored that class of teachers who recite the lesson to pupils instead of having the pupils recite to them. He bore heavily on the bad boys who are admitted to many of our schools with the hope of doing them good when all such are a menace to good discipline and order, usually

> corrupting the well disposed. The address was decidedly practical, and should be widely circulated. Dr. Bresee spoke on the theme assigned to him, "How best to promote the work of the university." This address was delivered with the doctor's usual animation and power. The general drift of his speech was on the place evangelical religion should hold in our Christian schools. He had a sermon worthy of his steel and right royally did he wield the flashing blade of truth. Then followed ten-minute addresses from Rev. A. M. Hough, Dr. J. P. Widney and Rev. E. S. Chase.[1]

b. The Maclay School of Theology. This school was brought into being through the generosity of the honorable Senator Charles Maclay, for whom the school was named. It was established for the sole purpose of preparing men for the work of the ministry and other areas of religious service. Gay tells of the gift of Maclay that brought the school of theology into being.

> For eight years, 1860-68, Senator Maclay served in the state legislature of California. In 1873, owing to financial reverses, he turned his steps towards Southern California, San Fernando Valley, known as the 'Ex-mission Rancho of San Fernando.' In 1885 he sold the ranch for $400,000, $300,000 of which was his share and he gave one-half of it to the founding of the Maclay College of Theology, of the University of Southern California.[2]
>
> Plus the endowment gift, Senator Maclay also gave a ten-acre campus site and agreed to erect upon it a suitable building at a cost of $20,000 in which to carry on the educational work of the school. He also set apart 60 acres of land over and above the original donation to serve as a reserve fund with which to meet any exigencies or deficits in the running expense should such arise.[3]

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[1] Southern California Christian Advocate, "The University Council," Vol. 4, No. 28 (June 23, 1888), p. 3.

[2] Gay, Op. Cit., pp. 168, 169.

[3] Ibid., p. 180.

The educational work of the institution, which was to be carried on at the site given by Maclay in San Fernando, was to be directed by a board of eleven Regents, five of whom were elected by the endowment fund trustees and six by the directors of the university. In listing the eleven names of the members of the first Board of Regents, Gay puts Bresee's name first, perhaps signifying that he was chairman of the board.[1] He served continuously on this board until 1895.

c. The College of Liberal Arts. From the beginning days of the university the college was the main department of the school. At the board meeting of January 1892, it was set up as a separate corporation to be governed by its own board under the university system. This board elected as its chairman P. F. Bresee, who served until November 14, 1895, when the corporation was dissolved and its assets conveyed to the university board. This action came about due to the breaking-up of the university system.[2] At the first annual meeting of the College of Liberal Arts board D. C. Cook presented a resolution concerning the religious and moral life of the college. The motion was referred to a committee consisting of P. F. Bresee, A. E. Pomeroy, and J. B. Gree. The committee reported as follows:

> Resolved:
> That: it is the sense of this board that a high standard of spiritual attainment is to be desired in our faculty, as well as high standards of scholarly ability.

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[1] *Ibid.*, p. 171.

[2] *Minutes*, "Board of Directors of the University of Southern California" (Jan. 11, 1892).

> That: as a business proposition our chief reliance to offset the advantages of secular institutions must be our high moral and religious standard.
> That: to this end we inquire closely into the purity of private life and character, and soundness of Christian faith and practice, as well as nobility of spiritual life, of each person proposed as a member of the faculty. That no one be elected or retained who is not only a professed Christian, but sound in doctrine, consistent in personal life, and an aggressive worker.
> That: special prominence be given to the devotional exercises of the school, that they be held before the lessons of the day, and of such a nature as will make them attractive and helpful to the students.
> That: a knowledge of God and our relations to Him as revealed to us in the Scriptures and by the Holy Spirit in the heart, is vastly more important for our students in their attainment. That acquiring such knowledge requires earnest, faithful study, as well as waiting upon God, and that a systematic study of the Scriptures be made a distinct feature of the school instruction in some form and as a part of the studies of each student for each term, as soon as practicable.[1]

d. The Chaffey College of Agriculture. Another of the branches of the university system was the School of Agriculture. P. F. Bresee was elected to serve on this Board of Regents in 1886[2] and served as a board member until 1895.

4. Era of Depression and End of the University System

Gay says of this crisis in the history of the university:

> To the emotional enthusiast the institution at this point seemed to be just on the threshold of larger and greater things and in the early morning of a brighter and grander day. But to the critical observer there had appeared already in the sky unmistakable signs of an impending storm. The institution, operated along the lines embodied in what was known as the "University Idea," had experienced a period of marvelous and unparalleled prosperity. But the zenith of its power was reached. At this point the total valuation of the interests represented by the university system was estimated at the phenomenal figure of $3,500,000. Of this amount $300,000 represented the endowment fund and property holdings belonging to the college of

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[1] Minutes, "Board of the College of Liberal Arts of the University of Southern California" (June, 1892).

[2] Minutes, "Board of Directors of the University of Southern California" (Jan. 27, 1886).

> liberal arts. Carried forward on the rising tide of a great financial boom, when the wave again receded, the foundations of the system, largely speculative and fictitious, were swept away. The era of prosperity was followed by a long period of depression.[1]

The university was founded and operated largely on a great real estate speculation. It was precisely this same method that Bresee used to start his own church college at Pasadena. Gay shows the method used:

> In the early spring the strip of land in the San Fernando (given by Maclay) land and water company was turned over and in exchange land was taken from the company equal to the full amount. As soon as the land was placed on the market, sales began to be made and they kept up at such an amazing rate that in a very short time the interest-bearing contracts were far in excess of the figure representing the original endowment gift. The sales already made, together with the remainder of the property estimated at the same rate of increasing value raised the total endowment fund to over $400,000.[2]

The original gift was valued at $150,000. These figures are all speculative and estimates were taken at market value. In 1887 the "Boom" broke and the long period of depression set in. This more than any other thing caused the end of the great dream of the university system, probably the greatest dream of an ideal university of their time. A little booklet describes the crisis that came and shows how Bresee's close friend and associate saved the school from complete failure.

> For three months in the winter of 1887 Los Angeles real estate sales averaged over $12,000,000 per month. Eighteen months later land could not be given away. The inescapable

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[1] Gay, Op. Cit., pp. 88, 89.
[2] Ibid., p. 173.

> collapse, after the peak of the boom inflation in 1887 had passed, fell upon the infant colleges of the Southland with staggering effect. In common with Pomona and Occidental, the University of Southern California passed through a heart-breaking period of financial depression which reached its darkest days in 1893....[1]

To add to the complete discouragement of the Board, M. M. Bovard, the first and great president of the university died, December 30, 1891. Dr. Widney, as president of the Board of Directors, called for a meeting of the board. Bresee took the chair and the board elected Widney president of the university. A few moments were spent in prayer led by Dr. Bresee and President Widney.[2] The booklet Six Collegiate Decades, has this to say of the new president:

> It was a physician who proved to be the man of the hour to heal the university of these blows. Under the vigorous and cheerful leadership of Dr. J. P. Widney, a brother of the founder, the drooping spirits of faculty and students were revived. The University of Southern California reversed its policy of extension and expansion, and entered upon an earnest program of concentration and centralization.[3]

The booklet further states:

> The professors had not been paid for months, and relief was not to be had through the banks, which withdrew credit. So Doctor Widney went out on the street and raised $15,000, giving his own personal security to back up the loans. Suit had already been filed to foreclose on the university property; but he paid the bills and got the suit stopped. From then on, every bill was paid when it came due, and every professor received his check at the end of each month.[4]

Gay speaks of the administration of Widney, at which time Bresee served as president of the board, as the Period of Reconstruction:

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[1] Booklet, Six Collegiate Decades, The Growth of Higher Education in Southern California, published in 1929 by the Security-First National Bank, p. 6.

[2] Minutes, "Board of Directors of the University of Southern California" (April 16, 1895)

[3] Booklet, Six Collegiate Decades, p. 6.

[4] *Ibid.*, p. 6.

> The institution had, indeed, entered upon a new era of prosperity, an era which presented more abundant possibilities for achievement and development and a broader and more hopeful outlook for the future than ever before.[1]

5. Resignation of Doctor Widney and End of Bresee's Work at University of Southern California

J. P. Widney resigned from the presidency of the university April 16, 1895, for unspecified personal reasons. He had served without remuneration and paid his own expenses. He also resigned from the University board and College of Liberal Arts board. The board asked him to reconsider his resignation, but he refused. A committee was appointed to prepare a resolution of appreciation for the services of J. P. Widney. Bresee was appointed to the resolution committee.[2]

Seventeen months later Widney gave his letter of resignation to the faculty of the college of medicine, the school which he had founded and guided as dean from the beginning. The closing sentence of this letter gives his reason for resigning:

> I might say in explanation of my retirement from active work in the profession, which occupied so many years of my life, that the work which has come to me has been so clearly a call of God that I could not feel at liberty to draw back from it.[3]

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[1] Gay, op. cit., p. 229.

[2] Minutes, "Board of Directors of the University of Southern California" (April 16, 1895).

[3] Excerpt from minutes of Faculty Meeting of September 22, 1896, Dr. Widney's letter of resignation.

He no doubt had reference to the work that he and Bresee were starting in their mission to the poor, called the Church of the Nazarene, when he spoke of the call of God.

Bresee served the board of directors of the University of Southern California a year after he received his location from the church, having been elected to the board before formal action was taken on his request for a location.[1] This seems to indicate that he still loved the church that he left and wanted to do what he could for her school. The university minutes show that Bresee attended his last board meeting on July 9, 1895.[2] Having no longer official relationship to the conference, he was not elected to the University board at the twentieth session of the conference in 1895.

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[1] Minutes, Los Angeles Conference of the Methodist Episcopal Church, 19th Annual Session (Sept. 26 - Oct. 2, 1894).

[2] Minutes, "Board of Directors of University of Southern California" (July 9, 1895).

B. Founding of Pasadena College

Bresee as a Methodist was always greatly concerned in the educational work of the church. When he founded the Church of the Nazarene, his interest was even deeper, for he felt the need of training young men in the doctrine and practice that the church especially taught. He followed precisely the same methods of procedure that he with the board of the University of Southern California had used in founding that school.

1. Pacific Bible College

Leora Maris, first secretary of the board of the new school, tells how the school received its first name:

> Dr. Bresee wanted it to be a college, and we wished to call it the Bresee Bible College, but the Doctor objected so positively that finally Brother W. S. Knott suggested it be called the Pacific Bible College of the Church of the Nazarene.[1]

The name of this school was later changed to the Nazarene Pacific University and Deets Bible College and still later to its present name, Pasadena College.

The school was the result of the prayers and interest of many of Bresee's close associates and friends. Some of them were members of the church he pastored, known as the mother church of his new group, and some were members of other churches. This group included Mrs. Martha L. Seymour, Leora Maris, Leora Maris's mother, Mr. & Mrs. Johnson and others. They associated themselves in a prayer group to pray specifically for a college. Leora Maris tells the interesting story of the prayer group:

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[1] _The Nazarene Messenger_, Vol. 10, No. 4 (July 27, 1905), p. 14.

> After Mrs. Johnson and I had talked and prayed over it an afternoon and evening, she told Brother Johnson about it. We went to Mrs. Seymour and prayed and my mother and Mother Johnson joined us, until there were just six of us put together in this Bible College Prayer Circle by the Lord Himself, and He has kept us praying together in it ever since.
>
> When Mrs. Seymour and I first began to pray we six were in three different churches, but God suddenly and miraculously brought us all together into the Church of the Nazarene, and Mrs. Johnson first, and later the rest of us presented our Bible School plans to Dr. Bresee. He felt God Himself had sent us, as Brother and Sister Johnson were led to give to the college all they had, except their private rooms in the college building during their life time, and Mrs. Seymour was led to give to it until she felt it keenly, so that Dr. Bresee arranged to carry a mortgage of $3,100, and we were directed to buy the present college property which has accommodations for 25 boarding students, and ground enough, if carefully used, to erect buildings sufficient to accommodate from 200 to 300 boarding students.[1]

Bresee stated in an editorial something of his concern for a school:

> For some time this work has been pressed upon us; to open a school that should teach the Word, with such collateral courses of history and Christian literature, together with methods of Christian work, as to especially prepare for soul saving--bringing to Christ, securing the conversion of souls and then leading them without the camp where He shed His blood to sanctify the people, that they may have their "hearts purified by faith," and receive power for all His perfect will.[2]

He further defines the purpose of the school and shows how the purpose can best be realized:

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[1] *Ibid*., p. 14.

[2] *Ibid*., Vol. 7, No. 7 (August 14, 1902) p. 2.

> The purpose is to so teach the Word as to arm the students with the panoply of the gospel that wherever they go it shall be "in the fullness of the blessing of the Gospel of Christ"; that they may be grounded in the truth and experience of this dispensation and be able to minister and testify it to others.
>
> To do this the history, the doctrines, the poetry, the biography, and the experience brought out in The Book are to be taught; together with such other history, biography, and literature as shall be necessary and possible to make clear the truth and help the servant of the Lord to be furnished for the work to which God has called him.[1]

The school was opened in September, 1902. The announcement of the opening also listed the course of study:

> A two-years' course of study will be planned, but we announce, in this issue, the lines of study to be opened during our first term beginning Sept. 29, 1902. We are arranging for the filling of the yet unfilled chairs in the faculty, and some changes in adjustment may be necessary.

The Pentateuch	
Old Testament History - Normal Outlines	
The Book of Job	F. A. Seymour, M.D.
New Testament History	Mrs. Alice P. Baldwin
Hebrews with Leviticus and Numbers	Mrs. Anna T. Armour
Homiletics	Rev. Dr. P. F. Bresee
Bible Doctrines	Rev. C. W. Ruth
Scriptural Holiness	Rev. C. W. Ruth
Workers' Hour or Text Grouping and Memory Drill	Mary A. Hill
Philosophy of the Plan of Salvation	Mrs. Lillie D. Bothwell
Studies in the Shorter Epistles	Mary A. Hill
Reviews of Reading Course	Rev. P. F. Bresee
Studies on Missions	Mary A. Hill
Vocal Music	
Instrumental Music	
Studies in Spanish[2]	

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[1] *Ibid.*, Vol. 7, No. 7 (August 14, 1902), p. 2.

[2] *Ibid.*, Vol. 7, No. 11 (September 11, 1902), pp. 6, 7.

The school opened with twenty-eight students, and before the first year came to a close forty-two students had been registered. At the beginning of the school most of the students who enrolled were interested in receiving a quick course on the Bible and getting out into the active work of the church. However, Bresee had always a vision of a fully developed university and constantly worked toward that goal. Bresee was the first president of the school and also served as president of the board. He served continuously as president of the school until 1911, when he resigned, due to the pressure of his many duties as General Superintendent and pastor of the mother church. Even after his resignation as president, his influence was evident. In April, 1912, Dr. E. P. Ellyson was officially inaugurated as president, although he explained it this way: "Dr. Bresee was president at Pasadena nearly all the time. They said I was, but I wasn't. I just had charge while he was gone."[1]

The Committee on Education of the Seventh Annual Assembly held at the First Church of the Nazarene, Los Angeles, California, October 14 to 18, 1902, reported on the founding of the new school:

> With most profound gratitude to our Heavenly Father we report the establishment of the Pacific Bible College in the city of Los Angeles, (cor. Twenty-eight and San Pedro Sts.), under the patronage and control of the Church of the Nazarene.
>
> The design of the college is to prepare workers for home and foreign fields, thoroughly instructing them in the great truths of our Christian faith, emphasizing that without holiness of heart no man shall see the Lord.

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[1] Lyle Everette Akers, "The Life and Works of E. P. and M. Emily Ellyson," B.D. thesis, Nazarene Theological Seminary, 1953, p. 33. Statement by E. P. Ellyson in a personal interview with Akers, Jan. 23, 1953.

2. Nazarene Pacific University and Deets Bible College

The second stage in the development of the Pasadena College came in answer to the prayer request and the appeals made to the people:

> Today, Sunday, May 13, (1906), only eleven months later (from the time of the prayer request), Dr. Bresee announced in the First Church that last night he closed the deal with one of the large firms of the city for a beautiful college campus of over seven acres, with twenty building lots to be sold later, to raise a fund to begin the new college buildings. All this is made possible by the gift of $30,000 from our dear Bro. Deets of the Upland Church. When the doctor made this announcement, the entire congregation arose in a body and sang, "Praise God from Whom All Blessings Flow."[1]

About a month after the above announcement was made, a great group made its way to the new site for a service of rejoicing:

> Thursday morning last beamed upon us with its glorious sunshine, which seemed to be the smile of God on the purpose for which about 500 Nazarenes gathered at 10:30 a.m., at Fourth and Broadway, and filled eight special cars, which soon sped on their journey to the beautiful site for our new Pacific Bible College, called 'Melrose Hill'. In about thirty minutes we were at the Mount of God, and surely we found it "beautiful for situation," from which a view is had that entrances the eye whichever way we turned.
>
> After looking over the grounds and a season of social greetings lunch was partaken of in real picnic style. At 2 P.M. the large gathering assembled on the slope of the hill, which is to be the college campus, and a photograph of the company was taken.[2]

Dr. Bresee spoke to the people and gave a little of the history of the school:

> Between ten and twelve years ago, God called a people to go out to preach the gospel to the poor, and His glory has been on them ever since. It soon became evident that we should have to train men and women to go out and preach the gospel

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[1] *Ibid.*, Vol. 10, No. 46 (May 17, 1906), p. 10.

[2] *Ibid.*, Vol. 10, No. 50 (June 14, 1906), p. 3.

> in true Nazarene faith and fervor, and about three years ago the Pacific Bible College became a fact, from which several have gone into the work. The president, P. F. Bresee, D. D., is ably assisted by the vice president, Rev. C. W. Ruth, and a full corps of teachers, all of whom give their services without remuneration.[1]

It was the desire of the board of the school to make an education possible for as many as possible and especially for the poor. The first announcement of the plans for the new school stated under the heading of 'Expenses':

> It is desired to make the necessary expenses as small as practicable, so that the benefits of the school may be within the reach of as many worthy, promising young people as possible. Those desiring can work for one or two hours per day and have their labor credited to the expense. The cost to those boarding and rooming in the institution will be $4 per week, which can be reduced as aforesaid to $2.50 per week. This will cover tuition, board, room rent, lights, etc. $100 will cover expense of board and room, matriculation fee, and text-books of students desiring to reduce their expenses by working two hours each day.[2]

Bresee further stated of the school:

> This college is not sectarian, but is in the broad sense Christian, being under the control of the Church of the Nazarene. It seeks not sectarianism--but Bible culture for all men and women who may desire to avail themselves of its advantages to prepare to do the work of the Lord in such fields, foreign or domestic, as He calls, under such auspices as shall be providential.[3]

The school progressed favorably, but under serious handicap for more room and better facilities. The building they had was filled to capacity the first year. Three years after the beginning an earnest prayer request was made for $50,000 and 100 new students.

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[1] The Nazarene Messenger, Vol. 7, No. 17 (October 23, 1902), pp. 2, 4.

[2] Ibid., Vol. 7, No. 7 (Auguest 14, 1902), p. 3.

[3] Ibid., p. 3.

> It was a marvelous providence which gave birth to this school. Brother and Sister Johnson gave their all, and Sister Seymour gave a great part of what she had, and Sister Maris and her mother gave themselves to prayer. We have been going on crutches for some time, but the Lord has knocked away our props and said, 'Now, go on'. We are only in the beginning of things, but you can see what God is going to do. Soon you will hear the tramp of hundreds of young men who will go out from this place to preach the pure gospel to the nations. We came to a place where we did not know what to do, but God raised up a Moses and a Miriam in our Brother and Sister Deets to lead us out to larger things. This location was brought to our notice by the Briggs Co., and you will see as you look around, that this is an ideal place for the Nazarene College.[1]

The campus was dedicated in June, 1906, and was known as the Nazarene Pacific University and Deets Pacific Bible College.[2] The report of the Committee on Education of the first General Assembly of the new united 'Pentecostal Church of the Nazarene' gave the following report of the college.

> It is very providential that the uniting bodies had made advanced strides in educational work beyond what might be expected of organizations of their size and age.
>
> The Deets Pacific Bible College was founded in Los Angeles in 1902 as the result of over five years of intercessory prayer on the part of a few people. The original cost of the first property with the buildings and furnishings was $7,100. At present, through the blessing of God in raising up Brother and Sister Jackson Deets of Upland, California, the church has but $14,000 more to raise in order to own, free from all debt, a magnificent $30,000 campus of ten acres, with a $50,000 college building, and arrangements made for a $100,000 endowment. During the past five years students have been enrolled from sixteen states and fifteen denominations. No proselyting was done, but from their own choice the majority became members of the Church of the Nazarene. The school has graduated thirteen students, most of whom are doing splendid service in the Master's vineyard.[3]

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[1] Ibid., p. 3.

[2] Ibid., Vol. 10, No. 54 (July, 1906), p. 21.

[3] Minutes, First General Assembly of the Pentecostal Church of the Nazarene, held in First Church, Chicago, Ill. (October 10-17, 1907), p. 51.

To show their vision for a great university, the report stated;

> Then there is $14,000 to raise for the new building. New furnishings and educational equipment will be required. The college campus will need improvements, and after all this is accomplished we will have the Bible school but not the university we are praying for.
>
> Later will come the necessity of university buildings and a preparatory school with all the tremendous expense of such undertakings followed by the need of large endowments.[1]

The growth and success of this new beginning was short-lived, on account of some trouble that developed at the college. Little is known as to the nature of the difficulty. Girvin describes it as follows:

> Toward the latter part of 1908, a very serious matter occurred, which threatened the life of the Bible College, and serious injury to the church. Through a misunderstanding a schism took place, which carried with it some of the teachers of the Bible College and many members of the First Church, who seceded from the church and organized an independent mission.....A complete change was made in the personnel of the teaching corps of the Bible College Department...a new force of teachers was appointed.[2]

As a result of this trouble the old location was sold for $25,000 and the money used to help purchase a new site for the school.

> This led to the purchase of the magnificent tract of land in the city of Pasadena, since known as the University Park Tract, of 134 acres, at a price of $165,000...Fifty acres of this was set aside for a University campus, and the remainder was plotted as a park and subdivided into residence lots, the proceeds of which were to complete the payments on the property, and make such improvements as were possible.[3]

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[1] Ibid., P. 52.
[2] Girvin, Op. Cit., p. 179.
[3] Ibid., p. 179.

This large debt was taken on by the small college with the plan in mind to pay for the venture in the sale of lots. This is the same procedure the trustees of the University of Southern California followed in the founding of that school.[1] Bresee was here following the experience of his former days with the University of Southern California. There were many other expenses involved in this transaction. Streets had to be paved, temporary housing made available, sidewalks laid, etc.. A temporary organization was set up called the Nazarene University Park Co.. The thirteen pages of the two months' record are ample to show that the university was being formed primarily as a land speculation. The original directors were Bresee, J. W. Goodwin, Jackson Deets, C. E. McKee, L. F. Gay, W. W. Danver and F. C. Epperson. The minutes show that Dr. Bresee transferred to the group the portion of "Nazarene University Park" he had held in trust and two and one-half acres known as well-site.[2] To show the venture of this board, the minutes record the fact that they owed $1700 in interest, as of July 11, in Marsh and Baver notes, but a motion carried to borrow an additional $60,000 at 7%.[3] The report at the next meeting showed that they were selling lots, but with the expense of paving roads, walks and other improvements the treasurer's balance was decreasing.[4] The plan of lots was well laid out with fine wide streets (including street car service), a portion of the plot laid off in reserve for a park playground, and an athletic field and gymnasium. There was a palatial old mansion on the grounds that was used as an administration building. Goodwin gave a report to the General Assembly which showed "125 lots have been sold in the past 90 days in the 82-acre tract."[1] The same report indicated that about 200 lots were left to be sold.

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[1] Supra, p. 131.

[2] Minutes, "Board of Directors, Nazarene University Park Co." (July 10, 1911), p. 3.

[3] Ibid., p. 3.

[4] Ibid. (July 28, 1911), pp. 4, 5.

The progress of this new school is reported at the District Assembly by the Committee on Education:

> The total enrollment for the past year was ninety, one-half larger than ever before.
>
> Many of us were surprised beyond measure when the new site at North Pasadena came into our possession a few months ago. A dining room capable of seating more than 200 is nearly completed, also a men's dormitory. Other buildings will be added to accommodate the increasing student body. Many are looking this way, especially since we have felt definitely led to extend our courses. God willing, the Nazarene University will open the latter part of September with a good preparatory school, a full four-year academy, at least the first two years of the College of Liberal Arts, and three Bible courses, as well as with courses in vocal and instrumental music and in oratory, each with a strong faculty. Here let us express our high appreciation of our beloved and honored president, Dr. Bresee. May this institution for many years have the blessing of his wise leadership and his presence with us as much as his many duties will permit. May we all stand nobly by him and help to the last ounce of our ability to bear the burdens that are his![2]

A report five years later shows the success of the venture and the rapid growth of the school:

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[1] The Nazarene Messenger, "Pasadena College" (Nov. 2, 1911), p. 21.

[2] Minutes, Fourth Annual Assembly of the Southern California District, Pentecostal Church of the Nazarene (June 29 to July 3, 1910), p. 20.

> It was an audacious as well as an heroic spirit that moved the authorities of the church to procure the magnificent site for the University that it now occupies, and the same excellent spirit has characterized the administration throughout the brief period of its history. This has been our most successful year...The committee feels quite keenly that, inasmuch as our 443 students drawn from 23 states and 9 foreign countries have placed such large and widespread responsibility upon us, we should recognize our providential call as a denominational and nation-wide institution of higher education, and in view of the work with which we are charged of preparing preachers for the pulpit, teachers for our rapidly multiplying schools, cultured men and women for the various callings of civic life, we should inaugurate a publicity campaign throughout the connection especially in the West, compatible with the pressing demands upon us.[1]

The report of the financial condition of the University a year after the above report, gave the picture of the University at the time of Bresee's death:

> C. E. Jones, financial agent of the Nazarene University, read his report, and made a stirring address in behalf of the needs of the institution. J. J. Sanders presented the treasurer's report, stating that there was due the University from property owners between $50,000 and $60,000. This report was voluminous, showing every detail of the financial side of the University. Here is a very great institution with property accumulated within a few years of $475,647.15 and assets above liabilities of $238,132.48.[2]

The term 'University' as it had been used in connection with Pasadena College was a misnomer and eventually was dropped. The school is now known as Pasadena College, a fully-acredited college, with an enrollment of 849. Dr. Bresee's dream of a great University has never been realized, but the school which he founded and led through the formative years continues to achieve his purpose of preparing young men and women for Christian service.

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[1] *Ibid.*, Ninth Annual Assembly (June 23-27, 1915), pp. 29, 30.
[2] *Ibid.*, Tenth Annual Assembly (June 21-25, 1916), p. 11.

C. Bresee's Philosophy of Education

Dr. Bresee's basic philosophy of education is first seen in the statement contained in this chapter under the subheading, The College of Liberal Arts.[1] He was the chairman of the board of the college continuously and a member of the committee presenting the report. He was primarily interested in the moral and spiritual culture of the student. The report stated that each faculty member must reach a high standard of purity of private life and character and have a soundness of Christian faith and practice, as well as high standards of scholarly ability. It was his firm conviction that the type of education he proposed should go beyond that of secular institutions by raising a high moral and religious standard. The Bible was to be the most important source of knowledge. He held that a knowledge of God and one's relation to Him, as revealed in the Scriptures and by the Holy Spirit in the heart, is important for the students in their attainment. He believed that education could not be complete without the culture of the soul.

For this reason he favored a church parochial school system, and would have urged it upon his member churches had it not been for the high cost involved. In his last report as general superintendent he said:

> While the evangelization of men and their building up in holiness is our great commission and our first work, it also inheres in our commission to train and educate those,

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[1] _Supra_, p. 124.

> who through our labors, are brought into this great salvation. In this country the state usually makes provision for the rudimentary instruction of children. Yet often our people find the religious ideals, or the absence of ideals, are such that it is a great grief to them, and in some instances, church or parochial schools have been attempted. (Three schools are mentioned in the Southern California District Minutes: one at San Diego with an enrollment of 75 pupils, with four teachers; the Emmanuel Private school with 113 pupils and five teachers; and the Grammar School department of the Nazarene University with 161 pupils and five teachers. The report further says that the educational standing of these schools has been as high as that of the public schools and in some respects has surpassed the latter).[1]
>
> But the cost is so great, and our people usually being poor, no great advance in this direction has been made. In the meantime the public schools should be zealously guarded from abuse, and the religious home and church training be strict and full.[2]

In the same report he had this to say in regard to the higher institutions of learning:

> Higher education is of such a nature, that the church which turns such work over to the state, or to others, will soon find itself robbed of its best inheritance. Especially is it necessary for us to educate our own youth. Spiritual religion is quite usually dispensed with, and often worse, in the colleges and universities of the land, and almost entirely holiness is tabooed and a seeker after it, or a professor of it, is regarded as a crank.[3]

In his last address given at Pasadena College, the school he founded and served for nine years as president, there is a good summation of his philosophy of education:

> The work of education lies deep in the foundation of the work of this dispensation....When the Son of man trod the earth, and opened up with His bleeding heart the way, He said, Go, disciple and teach.

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[1] Minutes, Southern California District, Pentecostal Church of the Nazarene, 9th Annual Assembly (June 20-23, 1915), pp. 36, 37.

[2] Minutes, Fourth General Assembly of the Pentecostal Church of the Nazarene, Kansas City, Missouri (Sept. 30 to Oct. 11, 1915), p. 51.

[3] *Ibid*., p. 51.

The greatest thing of which we know in all the creation and movements of God, is a human life. A human personality, with a few brief years, and yet eternal in its destiny, is like a star blazing across the sky, leaving a flame of glory to burn for ever.

We labor for the certainty that every product of manhood from this institution shall be a man of God; that his desires, purposes, volitions, longings, and loves shall be Godward; that his being--whatever there be to it; that his life--whatever there be of it; that his possibilities and destiny--are all surrendered to Jesus beneath the crimson folds of the banner of Calvary; and that for him to live is Christ.

We expect him to be--we shall undertake to help him to be, on the highest line--a man of God, perfect. But we are told that this is folly; that none are perfect. And yet Paul, writing to the boy Timothy, that young preacher who was yet in his apprenticeship, said, That the man of God may be perfect. There is a perfection amid much imperfection. Listen to the voice of the Lord, be ye therefore perfect, even as God is perfect....

These are not the groves of sectarianism. Any students or others, who may be of any church, will we trust, find no effort here to proselyte, but to help each of them to be a man of God, perfect, thoroughly furnished unto every good work.

But we mean that there shall be a strong, pure, healthy denominationalism. We have no sympathy with the twaddle which attempts to express the desire that all people be of one denomination. We believe that such is neither providential nor desirable. We are lovingly, earnestly, intensely denominational. If any one wishes to criticize his own denomination, this is a poor place for him to do it.

We seek to make an atmosphere pure, unselfish, full of divine love and holy thought, which shall be a spiritual and intellectual tonic to every one who is so fortunate as to draw breath in it....

In this atmosphere we have arrangements for intellectual nourishment. First, there is the Word of Life. Here the standard is the Word of God. It is appealed to, honored, and studied. It is the standard of experience, morals, life.

> We have not forsaken the old classics. We do not fear philosophy. We delight in mathematics. We cultivate the sciences. We undertake to know what we may of the Word of Life, to learn here to be learners, that God may teach us what is best for us to know.[1]

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[1] Excerpts from Bresee's last message given at Pasadena College, Printed in the college paper, Clarion; Vol. 23, No. 1 (Jan., 1956), p. 3.

VIII. CHURCH ADMINISTRATOR

Bresee's greatest work was in the role of church administrator. His mission work soon developed into a church and in a few years other churches were established in various towns. He was made General Superintendent by the first delegated meeting of all the churches of the Church of the Nazarene in October, 1898, and continued to serve the church in that capacity until his death, November 13, 1915. As chief administrator, he led in the movement to unite the various holiness groups that came into being during the period 1865 - 1900. Peters describes ten of these groups and says, "Over half of those listed....united with related groups in 1907 and 1908 to form the Church of the Nazarene.[1] He built the church from its local beginning until it became one of the largest, most aggressive and well known holiness denominations in the country. For sixteen years he served as pastor of the First Church of the Nazarene of Los Angeles, editor of the Nazarene Messenger, and president of Pasadena College.

James B. Chapman, who for a time served as editor of the Herald of Holiness and as General Superintendent of the Church of the Nazarene, said of Bresee as leader and administrator,

> The Church of the Nazarene has taken its form and character from the example and advice of Dr. Bresee as from no other man who has been related to it. In fact, the Church of the Nazarene is an enduring monument to the memory of this great, good man; and it is just such a monument as he would have chosen for himself.[2]

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[1] Peters, Op. Cit., p. 149.

[2] J. B. Chapman, A History of the Church of the Nazarene (Nazarene Publishing House, Kansas City, Mo., 1926), p. 124.

A. General Superintendent

In the beginning days of the church, Bresee acted as general overseer of the various small missions that came into being in the Los Angeles area. Bresee followed the usual pattern of going by invitation to a nearby town and conducting a ten day meeting. He would then organize a Church of the Nazarene with those people who were interested. He appointed the first pastor whose responsibility it was to report to the General Superintendent and to the general assembly annually. In a private letter to Dr. Bresee, Rev. Linaweaver writes from Oakland, California,

> I had almost forgotten that we are required to report to you each quarter. I am still in the work here and the Lord is blessing, especially here in Oakland. Our people seem to be taking hold with new zeal and determination. On Sunday morning especially the Holy Ghost came upon us and we had a glorious time. We secured enough money to pay the contractor without making a loan from the bank. So we are encouraged, and are pushing on by the grace of God.[1]

The pastor would then be elected by the congregation each successive year, subject to the approval of the General Superintendent.

Early in January of 1897, Bresee went to Berkeley and organized a church. He writes of this organization showing the pattern that was followed in the founding of the churches.

> Six years ago I had the pleasure of visiting this city and holding a ten day meeting. Mr. E. A. Girvin, whose duties as reporter of the Supreme Court brought him to Los Angeles twice each year, had in those visits become familiar with the work of the Church of the Nazarene, which though still in its infancy, was being so blest in the preaching of full salvation and helping hungry hearts

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[1] The Nazarene Messenger, Vol. 10, No. 40 (April 5, 1906), p. 4.

> into the experience, that he was anxious to have a similar church in Berkeley, where he resided. He was a local preacher of the Methodist Episcopal Church, but found so little opportunity to do direct work in soul saving and really no opportunity to lead people into the fullness of the blessing, that he resolved to try and secure a new basis of operation. So he arranged for me to come and hold a meeting and organize a Church of the Nazarene. It was for that purpose I came. A meeting of ten days was held, and some souls were converted and some sanctified. A small church was organized and Brother Girvin made pastor.[1]

In April of the same year, Bresee made a trip to Oakland and organized the Church of the Nazarene there, of which W. E. Shepard became pastor.[2] Later in the year, two other churches were organized.

> A society, which later became a Church of the Nazarene, was formed at Elysian Heights, Los Angeles, in the latter part of 1897, the Rev. J. H. McIntyre being the first pastor. About the same time, a church was organized in South Pasadena, of which the Rev. Mr. Clark was pastor.[3]

In the first issue of The Nazarene, Bresee reviews the first two years work of the church in which he shows the increase in new churches,

> From the first day in that hall upon Main Street, a revival fire has kept burning that has spread and broadened, until now the Nazarenes are organized, and have their places of worship, on Los Angeles Street, in Elysian Heights, in East Los Angeles; in South Pasadena; and in Berkeley and Oakland. Only the lack of available leaders has delayed the opening of the work at other points from which a call has come.[4]

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[1] The Nazarene Messenger, Vol. 7, No. 45 (May 7, 1903), p. 3.

[2] Girvin, Op. Cit., p. 123.

[3] Ibid., p. 123.

[4] Ibid., p. 125, quoted from The Nazarene (January, 1898), Vol. 2.

The first official meeting of the new church was called especially to accept the resignation of the two general superintendents, Dr. Bresee and Dr. Widney.

> On October 14th and 18th, a delegated meeting of all the churches of the Church of the Nazarene, was held in the tabernacle on Los Angeles Street. The principal object of this meeting was to prepare a manual for the church, which would more fully represent it than the articles and general rules which had previously been adopted and published. Some other business was transacted, chief of which was the acceptance of the resignation of the two General Superintendents. It was felt that the article in the constitution, giving to the General Superintendents a life tenure of office, required modification. As it was a personal matter, beginning and ending in the then incumbents, it was unanimously thought best for them to resign. A law was then passed making the term of office one year. Good progress was made with the manual, but it was not completed at that time.[1]

Dr. Bresee was re-elected as the general superintendent and Dr. Widney was omitted, due to the controversy that was mentioned in a previous chapter.[2] It is interesting to note the method of election employed for general superintendent. Someone would rise in the assembly and move that the secretary cast a ballot for Bresee, and by a rising consent of the assembly, the secretary was ordered to cast a ballot for Rev. P. F. Bresee, D.D. as General Superintendent.[3] As a result, Bresee was declared unanimously elected each year until the union assembly at Pilot Point in 1908. At the union assembly in Chicago in 1907, this procedure was followed in electing Bresee, but Rev. H. F. Reynolds, the other general superintendent, was elected by secret ballot. "H. D. Brown spoke very feelingly of our venerated general superintendent, and moved that the secretary be ordered to cast a ballot for Dr. Bresee as a general superintendent, which was done amid great joy."[1] The same record shows that it took three ballots to elect Reynolds. "On the third ballot Rev. H. F. Reynolds was elected as the second general superintendent, having received the majority of votes."[2] At each of the following assemblies until his death, Bresee was elected by secret ballot as was the other general superintendents and always had the largest vote, which usually was only a few short of being unanimous.

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[1] Girvin, _Op. Cit._, p. 153.

[2] _Supra_, p. 83.

[3] R. Pierce, "Eighth Annual Assembly," _The Nazarene Messenger_, Vol. 8 (Nov. 12, 1903), p. 7.

A report of the second assembly showed thirty-three delegates.

> The annual assembly of the Church of the Nazarene met in the auditorium room of First Church, Monday, October 16th, at 7 o'clock. After a very blessed season of prayer, in which several of the members led, the assembly was called to order by Dr. Bresee. The secretary of the last assembly, W. S. Knott, called the roll and thirty-three delegates answered to their names; eleven were ministerial, and twenty-two lay delegates. The work was mostly represented, though not fully....The general superintendent made a brief statement in reference to the work. Considerable time was profitably spent in the hearing of reports from the various fields of labor and in their consideration....Brother P. F. Bresee was unanimously re-elected general superintendent for the ensuing year...[3]

Girvin's report of the third annual assembly of the church shows the growth of the movement and the increasing responsibilities of the general superintendent.

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[1] Minutes, First General Assembly of the Pentecostal Church of the Nazarene, Chicago, Ill. (October 10-17, 1907), p. 30.

[2] Ibid., p. 32.

[3] The Nazarene, Vol. 3, No. 23 (Oct. 26, 1899), p. 4.

> The third annual assembly of the Church of the Nazarene, was held at the old tabernacle on Los Angeles Street, on October 16, 1900. Dr. Bresee presided, and a half hour was spent in prayer, after which there was preaching, followed by a testimony meeting and an altar service. On the following day the assembly reconvened, and there was a time of great spiritual refreshing at the sacrament of the Lord's supper. An interesting report was presented from the Board of Directors of the Nazarene Publishing Company. Dr. Bresee reported as pastor of the First Church, that since its organization, 933 persons had been received into membership, of whom thirty-one had died, and fifty-six had been dismissed by letter or the congregations at Elysian Heights and Mateo Street, Los Angeles, and the charge at South Pasadena. Mrs. Lucy P. Knott and Mrs. Alice P. Baldwin made very interesting reports of the work of Company E, and the boys' band, respectively, and Miss Emma Stine (now Mrs. Colburn), told of the progress of the Brotherhood of St. Stephen. There were reports from Elysian Heights, Mateo Street, South Pasadena, Cucamonga, Redlands, Berkeley, and Oakland... A commission on church building and work was appointed, consisting of Dr. Bresee, Col. B. Duncan, W. S. Knott, C. E. McKee, and C. H. Edwards. This action was taken in view of the need of a larger and more commodious building for the First Church, and with the object also of helping other churches in the denomination. Dr. Bresee was again unanimously chosen as General Superintendent for another year.[1]

The church grew rapidly until 1906 there were forty-five distinct local churches. In summing up the growth, Bresee says,

> In January, 1904, the Church of the Nazarene had extended its labors to the following additional places; Vernon, a suburb of Los Angeles; Pasadena, Cal.; Ocean Park, Cal.; Cucamonga, Cal.; Schiller, Texas; Spokane, Wash.; Boise, Idaho; Salt Lake City, Utah; Garfield, Wash.; Omaha, Neb.; and Maples Mills, Ill.[2]

In the same report, he says,

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[1] Girvin, Op. Cit., p. 154.
[2] Ibid., p. 191.

> Churches were organized in different parts of the West, until in 1906 there were about forty-five distinct local churches.[1]

Thus is seen the rapid growth of new churches. Bresee tried to personally supervise each new organization but the task was becoming too great for him.

> It is not often that two new Churches of the Nazarene are organized in one day but such was the happy fact last Sabbath, and it is but the forerunner of what will be the usual thing after a little time.
>
> Dr. Bresee went to Irwin Heights, Santa Monica, in the afternoon and gathered in a goodly number of saints who desired a Church of the Nazarene in that promising field. Sunday school services have been held there some months, and the time had come when more public services were demanded. A good organization was effected and Rev. F. B. Fisher was called to the pastorage, which he has accepted. We bespeak for this new organization the prayers and faith of all Nazarenes.
>
> By invitation of the large number of Nazarenes at Pasadena, Cal., who were anxious to have a home place of worship, Brother LaFontaine preached there on Sabbath morning and afternoon. A splended room had been rented in a most convenient part of town accessible to the people, and large audiences were present at both services. An organization of forty members, with at least a dozen more to come in immediately and large prospects for many others in the near future, was effected.
>
> The first Sabbath evening service at this place of worship was largely attended, the house being comfortably full. Bro. Strawbridge gave the message, and Sister Strawbridge sang the Gospel. At times quite a group of attentive listeners would gather at the door. The people seem to be hungry for the full gospel. The Lord is with us in Pasadena. Three more united with the church, making a total charter membership of forty-three.

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[1] *Ibid.*

> Both new churches will be duly represented at the General Assembly. The church at Pasadena is praying that the Lord will indicate His pleasure as to the proper pastor for them.[1]

1. The Formation of Districts

Due to the rapid growth of the church and Bresee's duties as editor, college president and pastor of the First Church, the need for closer supervision was seen and Bresee set up the churches into districts and appointed district superintendents to advance the work of the districts. In making this change in policy, Bresee explained,

> In the beginning the work of superintendency in the Church of the Nazarene naturally centered in me; and, taking charge of the First Church as pastor, I began as providential openings developed, to attend to the work of further organization. When our organization had assumed sufficient proportions to become a district, I for the time, attended to the duties of District Superintendent. As other districts were organized, District Superintendents were elected, and I took charge of the General Superintendency up to the time of the union of the Church of the Nazarene with the Eastern churches.[2]

Rev. Mark Moore, District Superintendent of the Chicago Central District, shows the following stages in the organization of districts.[3]

The first official district to be organized outside of the Southern California area which met in General Assembly sessions was the Northwest District in 1904. The first assembly of the Northwest District was held July 4, 1905, and Reverend H. D. Brown was appointed superintendent.

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[1] The Nazarene Messenger, Vol. 10, No. 15 (October 12, 1905), p. 11.

[2] Girvin, Op. Cit., p. 187.

[3] Mark Moore, Fifty Years and Beyond, Golden Anniversary Issue of the Chicago Central District (Kankakee, Illinois, 1954), p. 17.

The second district to be organized was the Chicago Central and the first assembly was held in Chicago, September 6-10, 1905. Reverend I. G. Martin was appointed superintendent, but did not serve. In October, at the Tenth General Assembly, Reverend L. B. Kent, Jacksonville, Illinois, was appointed superintendent of the Chicago Central District by Dr. Bresee. However, it was as early as 1903 that Rev. J. A. Smith was recognized as District Superintendent of the Central Illinois District which was the immediate forerunner of the Chicago Central District. He served unofficially as an organizer of churches, having started churches at Dunfermline, Bethel and Peoria. While he was recognized by Bresee as District Superintendent, there were no official district assemblies held primarily because there were those who for personal reasons or because of objections to the Episcopal type of government opposed organizing into districts. However, when the majority of pastors and laymen requested Dr. Bresee to organize the district, he granted their request. Under the date of September 15, 1905, Bresee issued the following statement;

> This is to certify that Rev. I. G. Martin, is hereby appointed, according to the rules of the Church of the Nazarene, District Superintendent of the Central Assembly District of said church, embracing its work East of the Rocky Mountains in the United States. He is to act under the laws of the said church governing this office, and under the direction of the General Superintendent of said church.
>
> Signed,
> P. F. Bresee
> General Superintendent
> Church of the Nazarene[1]

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[1] *Ibid.*, p. 18.

A missionary district was formed in 1905, consisting of the Northern part of California, to which he appointed Rev. W. A. Girvin and in 1907, Bresee turned the leadership of the Southern California district to Reverend C. V. LaFontaine.

All the organized districts were to meet in annual convention with Bresee presiding. His further duties as general superintendent were;

> (1) to organize and recognize churches or groups who desired to affiliate with the church;
> (2) to appoint missionaries on the approval of the home and foreign missionary boards;
> (3) to receive the reports of district superintendents and evangelists, every quarter, on the condition and progress of the work under them.[1]

2. Basic Principles

Bresee was a man of definite principles. Three of them have already been discussed under the general thought of the emphasis of the new church - his love for the poor and neglected; his crusading temperance stand; and his belief in Christian perfection. As a church administrator he had three other outstanding guiding principles.

a. Polity. Bresee expressed himself in regard to the methods of church government;

> In the organization of the church it was undertaken to make it neither Episcopalian, nor Congregational nor Presbyterian, but a mingling of all of these polities, bringing in much of Congregationalism, some such centralization as is given by presbyteries and synods, and sufficient general superintendency to bind the whole together and make it effective, with such limitations of power as would preserve the efficiency without the dan-

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[1] Manual of the Church of the Nazarene (1905-1906), p. 41.

gers. Thus, came what is known as the superintendency of the church.[1]

In the beginning days of the church there were evidences of Episcopal tendencies.[2] Bresee had served under the Episcopal form in his ministry in the Methodist Episcopal Church and quite naturally carried the influence of that church into the church he organized. Near the end of the third year of organization, much objection had been voiced to the life tenure of the General Superintendent, for it was felt that a control of power ought to be had by the people. The life term was revoked and the new ruling stated that the General Superintendent was to be elected annually.

Due to the prominence of Bresee and the lack of organization, much of the work of the early church centered in Bresee. In the rapid expansion of the church, he appointed the new leaders. This applied both to new churches and to new districts.

In 1904, the ninth anniversary of the rise of the church was held in Los Angeles. A conscious desire was manifested that the government should be a conservation of the best features of episcopal supervision with full measure of liberty for the local church. The tendency was towards a congregationalized modification of the Methodist Episcopal form of polity, keeping the offices of the District and General Superintendents (bishops), but giving the local body greater autonomy. The superintendents were to act in an advisory capacity, giving direction to the local church and final approval in the choice of a pastor when vacancies occurred.

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[1] Girvin, Op. Cit., p. 187.
[2] Chapman, Op. Cit., p. 74.

Girvin says in writing of the work of the committee on general legislation at this assembly,

> They perfected our profession of faith, elucidated and elaborated our statements of moral issues, strengthened and energized our ritual, and gave us a closely-knit logical, and consistent scheme of polity and government. The report of the commission was very carefully scanned and scrutinized by the delegates, and on the floor of the Assembly its minutest details were subjected to painstaking analysis. With one exception, it may be said that the report was entirely adopted, and that exception dealt with the most pivotal point and vital issue which came before the Assembly, namely, whether the Church of the Nazarene should be Congregational or Episcopal in its polity, or whether a middle course could be found, free from the flimsiness of Congregationalism and safe from the perils of Episcopacy.[1]

Considerable debate on the issue revealed two extreme positions of members of the assembly. Those who were formerly Methodists advocated the Episcopal form with almost unlimited power in the leaders and those whose backgrounds were congregational urged the freedom of the local church.

> The middle course was found, and it was decided by a large majority that the local church boards, after consultation with the General Superintendent, should call their pastors, subject to the approval of the General Superintendent.[2]

b. Organized Holiness. Probably the greatest issue among the outstanding holiness leaders centered around the question of the organization of new churches. Many who were members of the established denominations plead for a loyalty to the established church, and worked earnestly to get their churches to recognize and propagate the teaching of Holiness or Christian perfection. Others joined with Bresee in his position that the work of the holiness cause could best be advanced if the people who loved the doctrine would unite and form an organized church. J. B. Chapman in writing A History of the Church of the Nazarene says of this conflict;

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[1] Girvin, Op. Cit., p. 282.
[2] Ibid., p. 283.

> The original promoters of holiness in the modern period had no thoughts or plans for organization, but expected to carry on their work effectively within the organizations which already existed....Finding themselves 'persona non grata' in their own churches and finding hostility for their disciples in whatever folds they sought refuge, these early leaders persistently preached "stick to the church you are now in and make it a missionary field for the work of holiness." And these early leaders were always fearful of any tendencies toward concrete organization among the holiness people.[1]

These early holiness leaders organized the people from all churches into various holiness associations, the most prominent of which was the National Holiness Association. Bresee took an active part in the work of the National Association while he was in the Methodist Church and later when he organized the Church of the Nazarene. The annual Convention of the National Holiness Association was held in the First Church of the Nazarene at Los Angeles in May, 1904.[2] The convention was conducted by Reverend C. J. Fowler, president of the National Holiness Association, Rev. H. C. Morrison, of Kentucky, editor of the Pentecostal Herald, Reverend Bud Robinson, and Reverends J. M. and M. J. Harris. The last two named were in charge of the singing. Bresee was the guest speaker at many of the great Holiness Association Conventions and Camp Meetings, held in various places across the country. Some of the prominent leaders of the Holiness Associations definitely opposed Bresee's efforts at organization. Bresee mentioned this opposition in an editorial on the subject of "Organization."

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[1] Chapman, Op. Cit., p. 25.
[2] Girvin, Op. Cit., p. 213.

> There is being put forth special effort just now by some of the influential holiness workers to stay the tendency which is developing to find organization outside of what are known as the "old churches." Every kind of argument is brought to bear to show the unwisdom of such a course. To live in the old church, to stand by the old ship, to live and die in the old organization, is most strenuously urged.[1]

In another issue, he tells of Joseph H. Smith's opposition to organization.

> Rev. Joseph H. Smith has written an open letter to the 'brethren of the National Holiness Association and to all friends of holiness.' Brother Smith is an honored member of the National Holiness Association, is its first vice president, a preacher of power and an evangelist of high standing, so that in anything he may think of sufficient importance to thus address his brethren in reference to, he will be heard with great deference.
>
> This letter is a protest; kind and brotherly, but at the same time pronounced and earnest against what seems to him to be the tendency toward organization. He urgently says; "Now brethren, it seems to me that if ever there was a time when the 'National' should announce itself as disavowing all intention or thought of constructing a new church, that time is now.[2]

In another editorial Bresee shows the difficulties of organization and states that it is a God given conviction that the work must be organized.

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[1] Bresee, The Nazarene Messenger, Vol. 8, No. 6 (August 6, 1903), p. 6.

[2] Ibid., No. 6 (July 16, 1903), p. 7

> The difficulties in organizing a church, independent of the older denominations, are many. The difficulties of creating and maintaining a system of such churches, is still greater. Without it being a dire necessity it evidently should not be undertaken. No one will do it unless he is a fool, without it being imperative and he is so impelled of God that, not to do it, would be treason to his own convictions. Whether others see the necessity, or hear the call, it matters not to him; he hears the voice of God. Those who organized the Church of the Nazarene had been ministers and members of the Methodist Episcopal Church. Many have since come to it from different denominations to find a place where full salvation has the right of way. There has only been love for the churches from whence we came. But the fact of our existence has necessitated an occasional statement or reference to the condition or course, of the churches which made necessary our church organization.[1]

Bresee referred to the early Methodists in one of his many articles written in defense of his new church organization.

> John Wesley desired the people called Methodists to stay in the Church of England, i.e., to not seek ordination of preachers and the sacraments elsewhere; but he organized them into societies with regular leaders and sent out lay preachers for purposes of evangelism and building up the societies. With the exception of an ordained ministry and the sacraments, these societies were virtually independent churches. He and his successors found that new wine could not be contained in old bottles. If the churches of America taught the dispensational truth-that Jesus Christ baptizes with the Holy Ghost, sanctifying and empowering them-and led people into the experience none would go elsewhere. It is too difficult and costly to make new bottles, if those on hand would hold the wine.[2]

c. Charity in Non-essentials. Bresee was a dogmatist in regard to what he termed essential Christian beliefs and very generous and broad in his treatment of those who held different views on non-essentials. He felt that one of the greatest dangers the Church of the Nazarene faced was that of fanaticism. In his report at the ninth General Assembly, November 2, 1904, Bresee stated:

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[1] The Nazarene Messenger, Vol. 10, No. 31 (Feb. 1, 1906), p. 6.

[2] Ibid., Vol. 11, No. 13 (Sept. 28, 1905), p. 9.

> It often occurs in a new movement, that hobbyists, cranks, and fanatics, -more or less- come to it for the purpose of advancing their own peculiar notions; and when they find that this is the embodiment of the old gospel of salvation to the uttermost, without side tracks, they usually disembark at the first station, to the great relief of the crew and through passengers....the pressure from fanaticism on the outside has been especially brought to bear upon some of our churches during the last year, but that it has been allowed to harm us so little, either in spirit or the wrecking of so few souls, is a matter of thanksgiving.[1]

His distinction between essentials and non-essentials is seen in the following editorial on the subject, 'Unity':

> Everything which is absolutely essential to holiness is to be tenaciously held by all. There are a few great truths any one of which dropped out, and there remains no sufficient ground for holiness. Such as the triune Godhead in unity, embracing the deity of Jesus Christ and the personality of the Holy Ghost. The provision in the atonement for both the new birth and entire sanctification by the Holy Spirit, to which He also witnesses; and growth in grace, etc. There is no place for other theories about things which are essential to holiness... No one should be admitted to church membership who do not fully and gladly hold these great essentials.
>
> Of such truth as different theories can be held, and not interfere with being holy, there is to be individual liberty: not to press a personal opinion on others as obligatory, but to hold it as unto themselves and recognize the privilege of others to hold a different theory; each knowing that holy love is large enough for all to dwell in. One believes that he must be baptized by affusion; to him the Bible seems to clearly teach that way. He has it and rejoices in it; it does not hinder him from being holy. Another feels that he must be immersed. To him it seems the Bible teaches that particular mode. He has it, rejoices in it, and it does not prevent him from being holy. Of all truth of this kind there should be not only in form but in spirit, the greatest liberty. With unity of essentials and liberty in nonessentials, we begin to

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[1] Girvin, Op. Cit., p. 237.

> get a basis of unity.[1]

In emphasizing his desire for charity, Bresee wrote another article entitled, 'Broadness', in which he said:

> Holiness looks out through the eyes of faith and love, and is necessarily broad. Sectarianism, churchanity and fanaticism are alike likely to have shortness of vision, and to be governed largely by personal interests or prejudices; and at the same time regards others as wrong because they are not governed by the interests, or notions, or prejudices by which they are actuated.
>
> I was forcibly reminded of this by a letter from a dear brother who was with us in church work and fellowship in this city, who came into the glorious liberty of full salvation at the altar here, but in a distant part of the country has fallen under narrower influences; who writing, expressed his thanks for the blessings he received, but goes on to say he has against us, that 'we sprinkle little children and adults,' and 'do not strictly hold to divine healing, etc.' Now this dear brother does not see that there are those who just as conscientiously believe that the Scriptures teach in reference to these things differently from his interpretation, and that while such persons do not interfere with him, yet for them to follow in his steps would be to defile their consciences. He does not see that he ought to rejoice in every man living up to his best conviction.
>
> Earnestly desiring to see all truth, loyal to the truth as I see it. To insist that everybody must see all things as I see them, and do as I do, is beggarly littleness, and not far removed from spiritual death, or destroying fanaticism....In essentials unity, in non-essentials liberty, in all things charity.[2]

In the same issue, he wrote of the danger of emphasizing non-essentials.

> Any church can be ruined by the emphasizing of non-essentials. Heaven's verdict has not yet been given in reference to all the churches which have been destroyed; but

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[1] The Nazarene Messenger, Vol. 4, No. 5 (Feb. 1, 1900), p. 2.
[2] Ibid., Vol. 5, No. 23 (Dec. 6, 1900), p. 4.

> doubtless when it is, it will be found that some of them have been killed by the preaching and emphasizing of non-essentials. All aggregations of people probably honestly differ upon enough things, so that if these various things are sufficiently brought forward and preached and emphasized, it will in turn drive all of them away, or so absorb them in the conflict that they might as well be away. Where non-essentials are thus emphasized, the party in the ascendency, who have got rid of those who differ with them, will soon find some further non-essential, in reference to which they will turn upon each other. Weak, prejudiced human nature takes to non-essentials 'like a duck to water.'
>
> It is our business to see Jesus and the power of His blood to save, and be filled with His spirit and love.[1]

It will be seen in the following pages that Bresee's spirit of love in points of differences led the way for the union of the various holiness groups who had differences as to polity, and other non-essentials, yet who were united in the doctrine of Christian perfection. Bresee's closing paragraph in an article on doctrine in the Nazarene Messenger, discussing the proposed union of the East and West, said:

> With great liberty in reference to all things not absolutely essential to holiness, the one thing upon which all agree is the great truth of the power of the cleansing blood through the baptism of the Holy Ghost. This has saved us from division as well as from worldliness and fanaticism. The pure in heart see God and the vision reveals the comparative grossness and valuelessness of worldly things, and the sight is too clear to be deceived by wild fire. A Nazarene might be healed by faith or be sick unto death, a pre or post millenialist, and know the power of the blood in the Holy Ghost and shout his triumphant way into the infinite glory of the kingdom of many mansions, but one thing is always prevalent and predominant; "The Blood of Jesus Christ cleanseth us from all sin."[2]

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[1] Ibid.

[2] Ibid., Vol. 12, No. 1 (July 4, 1907), p. 6.

B. Various Holiness Groups Organized

While Bresee was organizing the holiness people of the West into the Church of the Nazarene, many similar organizations were being formed in various parts of the United States and England. In order to give a clear picture of the work of Bresee, along with the other leaders in the union of these various organizations, it will be necessary to give a brief history of the origin of each of these groups that joined to make the present day Church of the Nazarene. This movement, near the close of the nineteenth century, was similar to the Wesleyan revival of the previous century.[1]

1. The New England Group

In 1886, a group of people in Providence, Rhode Island, started holding weekly religious meetings in their homes in the interest of promoting the doctrine and experience of entire sanctification. In a short time, they rented a hall on Oxford Street and organized a Sunday school. On July 21, 1887, the People's Evangelical Church was organized with fifty-one members.[2] Reverend F. Hillery was the pastor. Two other holiness churches, one at Lynn, Massachusetts with Reverend C. Howard Davis as pastor, and another at Rock, Massachusetts with Reverend W. C. Ryder as pastor, joined in fellowship with Hillery's group. "On March 13 and 14, 1890, representatives from these churches and other evangelical holiness organizations in southern New England assembled at Rock, Massachusetts, and organized the Central Evangelical Holiness Association."[1] Reverend Ryder was elected president of the new association. In the following year the Mission Church, Malden, Massachusetts; the Emmanuel Mission Church, North Attleboro, Massachusetts; and the Bethany Mission Church, Keene, New Hampshire, were organized and became part of the association.

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[1] Peters, Op. Cit., pp. 134-138.

[2] Manual of the Church of the Nazarene, 1956, pp. 15-16.

2. The New York Group

In the year 1894, Mr. Howard Hoople, a business man in New York City, opened a mission in what was formerly a beer saloon, at 123 Schenectady Avenue, Brooklyn, New York. The mission grew until they were able to build a new church building and organize a church.

About this time others started conducting services in an abandoned church on Bedford Avenue in New York City. "The church was organized with a membership of twenty on February 24, 1895."[2]

In the spring of 1895, Mr. Hoople secured the use of another unused church building in a different section of the city. Services were held through the summer and on Labor Day a third church was organized, known as the Emmanuel Pentecostal Tabernacle. The membership of this church was thirty-nine.

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[1] Ibid., p. 16.

[2] J.C. Bearse, "History of the Association of Pentecostal Churches of America," The Nazarene Messenger, Vol. 12, No. 1 (July 4, 1907), pp. 3-4.

Soon a desire for closer fellowship and union became evident between these groups and in December, 1895, delegates from these churches met and formed the Association of Pentecostal Churches of America by the adoption of a constitution, summary of doctrines and by-laws.[1]

3. Union of the New York and the New England Groups

The New York group was known as the Association of Pentecostal Churches of America and the New England group was organized under the name of the Central Evangelical Holiness Association. As the two groups became better acquainted they felt a kindred spirit and a move was started for the union of the groups.

> On November 12, 1896, a joint committee from these two associations met in the city of Brooklyn, New York, to formulate some plan of union. For the benefit of their counsel and co-operation, several brethren prominent in the work were invited to act with the joint committee. Among this number were the Reverends C. Howard Davis, G.W. Wilson, John Norberry, H.F. Reynolds, H.B. Hosley, and Charles H. BeVier. This meeting resulted in the union of the two bodies.[2]

The name of the new group was the same as the New York group, the Association of Pentecostal Churches of America. This united association grew until at the 'Annual Meeting' in Brooklyn in 1907, there were forty-seven churches enrolled.[3]

4. The Holiness Church of Christ

Several other groups of holiness churches of the southland formed the Holiness Church of Christ which group later joined with Bresee's group and the Association of Pentecostal Churches of America to form the present day Church of the Nazarene. In 1894, at Milan, Tennessee, the New Testament Church of Christ was organized by Reverend R.L. Harris to conserve and promote scriptural holiness. The influence of this group soon spread throughout western Texas and Arkansas and other churches were organized.

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[1] Ibid., p. 4.

[2] Manual of the Church of the Nazarene, 1956, p. 17.

[3] J.C. Bearse, "History of the Association of Pentecostal Churches of America," The Nazarene Messenger, Vol. 12, No. 1 (July 4, 1907), p. 4.

In 1888, Reverends Thomas and Dennis Rogers came from California to Texas and organized several holiness churches. In 1901, the first Independent Holiness Church was organized at Van Alstyne, Texas, by Reverend C.B. Jernigan. This denomination grew until, in 1903, there were twenty churches.

In 1905, these various groups united into what they called their denomination, The Holiness Church of Christ.

> The legal representatives of the Independent Holiness Church and the New Testament Church of Christ met at Rising Star, Texas, in November, 1904, where a joint committee framed a manual and statement of doctrine and a basis of union. The Union was fully consummated at Pilot Point, Texas, in November, 1905, and the united body adopted the name Holiness Church of Christ.[1]

C. Union of the East and West

Largely through the efforts of Reverend C.W. Ruth, who came from the Eastern section to be assistant pastor to Bresee at the First Church of the Nazarene of Los Angeles, the eastern and western holiness groups became acquainted and soon talk of union began. Fraternal delegates were sent to visit the assemblies. Bresee wrote of the preliminary work done by these delegates in an editorial called, "Church Union."

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[1] _Manual of the Church of the Nazarene_, 1956, pp. 19, 20.

> By personal invitation, the Pentecostal Churches of America through their missionary committee, which is the highest authority in that church in the interval of their annual meeting, appointed a delegation to attend the General Assembly of the Church of the Nazarene to consider the matter of the union of the two bodies. The delegation was composed of the Reverends J. Short, H. N. Brown, and A. B. Riggs, leading and able ministers of that church. After their presentation and hearing by the General Assembly, a strong committee was appointed to consider the matter with them. After careful and continued consideration of the subject, the subjoined report was made by the committee which report was unanimously adopted by the General Assembly.[1]

A letter home from the Eastern delegates shows the spirit of love and unity that was present in the Western General Assembly.

> Los Angeles, Oct. 11, 1906
>
> Dear Beulah Christians:
>
> Since my last letter, great things have been done in this General Assembly of the Church of the Nazarene. Without a dissenting voice, resolutions presented by the committee of nine appointed by the Assembly to confer with our committee were adopted which in substance were as follows, viz; That inasmuch as we are now one in doctrine, spirit and purpose to spread Bible Holiness and the basis of church membership the same, viz; the new birth by the Holy Spirit and the church government so similar, combining the best elements of Episcopal and Congregational forms that they recommended a union of the two bodies in an organic and organized force, to better glorify God and more effectively spread and conserve the doctrine and expression of holiness and extend the kingdom of our Lord Jesus Christ.[2]

A committee of five was chosen of the Nazarene group to go as fraternal delegates to the next annual meeting of the Pentecostal Churches of America to help bring the desired union to a consummation.

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[1] Bresee, "Church Union," The Nazarene Messenger, Vol. 11, No. 15 (Oct. 11, 1906), p. 6.

[2] The Beulah Christian, Vol. 15, No. 43 (Oct. 27, 1906), p. 6.

A letter from Reverend J. N. Short gave his impression of Bresee.

> The superintendent and master of ceremonies, Dr. Bresee, is every inch a bishop of the Pauline stripe. He entertained us at every point as only a great heart filled with royal good will and perfect love is capable of doing.[1]

The April issue of the Beulah Christian carried a picture of Bresee on the cover page. Under the headline, "Pentecostal and Nazarene merge into "Pentecostal Church of the Nazarene," D. Rand Pierce, gave an enthusiastic report of the twelth annual meeting held in Brooklyn, April 9-14, 1907.

> Wednesday evening had been set apart to publicly receive and hear from the Nazarene delegates. At about eight o'clock Brother Short escorted the Nazarene brethren to the platform. The moderator, Brother Norris, then called upon Brother Short to assume charge of the meeting as previously arranged by the body. He spoke briefly making some interesting allusions to his visit to the Nazarene Assembly and his faith in the proposed wedding of the two churches. He then called upon Rev. H. D. Brown of Seattle, Washington, to lead in prayer. Then at Brother Short's request, Mrs. Brown sang an exceedingly inspiring hymn of her own composition entitled, "The Victorious Host." He had sung this in a slightly different form at the assembly in Los Angeles last October 11...The singing of this battle-hymn produced an arousal similar to that which the singing of the Marseillaise produced in France in the days of the Revolution. It created a mighty spirit of enthusiasm to take not only America, but the world for Christ.[2]

The basis of union was then read by Reverend Hosley. The report follows:

> It is agreed that the two churches are one, in the doctrines considered essential to salvation, especially the doctrines of justification by faith, and entire sanctification, subsequent to justification, also by faith, and as a result,

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[1] Ibid., No. 45 (Nov. 10, 1906), p. 13.

[2] Ibid., Vol. 16, No. 16 (April 20, 1907), p. 4.

> have the precious experience of entire sanctification as a normal condition of the churches.
>
> Both churches recognize that the right of church membership rest upon experience, and that persons who have been born of the Spirit are entitled to its privileges.
>
> We are agreed on the necessity of a superintendency, which shall foster and care for churches already established, and whose duty shall be to organize and encourage the organizing of churches, everywhere. We agree that authority given superintendents shall not interfere with the independent action of the fully-organized church, each church enjoying the right of selecting its own pastor, subject to such approval as the General Assembly shall find wise to institute; -the election of delegates to the various assemblies, the managing their own finances, and all other things pertaining to their local life and work.
>
> It is agreed that any church of the Pentecostal Association, going into the organization, who may feel it imperative with them to continue to hold their property in like manner as at present, shall be at liberty to do so.
>
> It is mutually agreed that the further details for the completing of the union, be left to the first meeting of the united body.
>
> Your committee recommend for your consideration that the name of the new body shall be the Pentecostal Church of the Nazarene.[1]

Upon the completion of the reading of the basis of union, the people shouted and marched about in a great demonstration.

> The reading of the report was scarcely ended before the whole meeting arose like a mighty swell of the sea and vented its pent up feelings in shouting, singing, waving of handkerchiefs, etc. until it was 'like the sound of many waters.' Those who were privileged to make one of that company will never forget the auspicious hour when the Pentecostal Church of the Nazarene unfurled her banner to the breeze.[2]

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[1] Ibid.

[2] Ibid.

The reaction of Bresee's presence was then described:

> Dr. Bresee was next introduced and was received with shouts of joy and waving of handkerchiefs. ...He said that this occasion was one of the most important events of his life. His feelings he said were unutterable. Then he briefly went into some of the history of the Church of the Nazarene telling of its beginnings, its struggles and victories. He also looked into the possibilities of organized holiness. All were greatly inspired.
>
> "Our call," said Dr. Bresee, in one of his most stirring addresses, "is to Christianize the Christianity of America."
>
> As we step on the threshold of a grander day we are cheered by Dr. Bresee's forceful remark, "The sun never goes down in the morning."[1]

The union of the two groups was completed except for formal action. Each group had enthusiastically voted for union in its annual assembly. The final step would require a combined gathering of the two uniting groups. The announcement for the union assembly read,

> Gratefully recognizing the merciful hand of our God, in His overruling providences, and the guidance of His Holy Spirit, and having been authorized by our respective bodies, we hereby announce that the Church of the Nazarene and the Association of Pentecostal Churches of America have both taken the necessary and proper action for the union of the two bodies into one organic church.
>
> We, therefore, hereby call a meeting of their united delegated bodies, heretofore known as the General Assembly of the Church of the Nazarene and the annual meeting of the Association of Pentecostal Churches of America, to meet as one body, at the First Church of the

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[1] _Ibid._

> Nazarene, of Chicago, Illinois, October 10, 1907, at
> 9 A.M.
>
> P. F. Bresee, General Superintendent
> Church of the Nazarene
>
> J. H. Norris, Moderator
> Association of Pentecostal
> Churches of America.[1]

At the assembly in Chicago, the Reverend William H. Hoople made a verbal report for the Association of Pentecostal Churches in which he gave a brief account of the growth and development of the Eastern group which had started about the same time Bresee's work started. He mentioned some opposition they had encountered with the established churches and gave a report of progress.

> We thank God for the prosperity we have had; that repeatedly in one section and another we found openings. Today we have something like forty churches, and it is wonderful how the Lord has blessed us. Sometimes it seems that there were periods when things were against us, but we have stood the storm, and come out the stronger....We have put more members in other churches than we have taken out. We are not sore or fighting. We are just pushing, that is all. We desire to have a heart as big as the world is round.[2]

The assembly set the time for the union of the two groups to be made official for the evening of October 16th and named the new united group.

> It was voted that 9:30 P.M., October 16th, be made the time in which the Union of the Church of the Nazarene and the Association of Pentecostal Churches is completed for all purposes.

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[1] The Nazarene Messenger, Vol. 11, No. 43 (April 25, 1907), p. 6.

[2] Proceedings of the First General Assembly of the Pentecostal Church of the Nazarene, Chicago, Ill. (October 10-17, 1907), p. 25.

> It was voted that the name of the denomination be The Pentecostal Church of the Nazarene.[1]

The official record also indicates the deep feeling both groups displayed towards Bresee. He was elected in the usual procedure.

> H. D. Brown spoke very feelingly of our venerated General Superintendent, and moved that the Secretary be ordered to cast a ballot for Dr. Bresee as a General Superintendent, which was done amid great joy.
>
> Dr. Bresee in responding expressed his thanks for the love, affection and confidence of the Assembly and for their enthusiastic vote.
>
> Rev. L. B. Kent spoke feelingly of his associations with Dr. Bresee, and in a gracious and fitting address, amid many manifestations of joy, made the presentation of a large portrait of our beloved leader. This work of art and appreciation was the gift of one who desired the name to be withheld, but presented it through the First Church of Chicago.
>
> Brother Hoople spoke for the Eastern delegation as being very happy in the election of dear Dr. Bresee.[2]

D. Union with the South

Bresee urged the union of all the holiness bodies and earnestly worked to see the groups from the various sections of the country gathered in under one national denomination. He ordered a letter of invitation published in the *Nazarene Messenger* which made plain his desire. The notice was entitled, "Church-Union, An Open Letter."

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[1] *Ibid.*, p. 34.
[2] *Ibid.*, p. 30.

> The commission to whom has been delegated the work of preparing for said meeting, feel that it is possible that there may be other denominations, or independent churches, of like faith and purpose, who feel called to a closer fellowship and more perfect unity with other bodies; and we would therefore invite any such to unite with us, in what we believe to be this larger possibility of combined effort, as well as closer fellowship. If any should feel thus called of God, they are most cordially invited to correspond with either member of the committee of the commission, with a view of sending delegates to the meeting in Chicago, October 10.
>
> P. F. Bresee,
> 1126 Santee St., Los Angeles, Cal.
>
> J. C. Bearse,
> 19 Fairview Ave., Cliftondale, Mass.
>
> H. D. Brown,
> 1948 Eighth Ave. W., Seattle, Wash.[1]

In response to this appeal, plus a personal invitation, the Holiness Church of Christ sent delegates to the first General Assembly of the Pentecostal Church of the Nazarene at Chicago in 1907. On the second day of the Chicago assembly, the southern delegation was introduced and given the privilege of taking part in the proceedings of the commission of Church Union.

> At the General Assembly at Chicago in 1907, in response to invitation, several persons were present from the Holiness Church of Christ. Some of these delegates were appointed to attend, but not authorized to take any action in reference to organic union. The Assembly invited them into counsel and provisional arrangements were made for the incorporation of this church into the general body, dependent upon the action of that church.[2]

C. B. Jernigan, editor of The Holiness Evangel and the leading delegate from the Southern group wrote a favorable reaction to the Chicago Assembly in the editorial column of his paper.

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[1] The Nazarene Messenger, Vol. 11, No. 48 (May 30, 1907), p. 6.

[2] Manual of the Church of the Nazarene, 1908, p. 15.

> Well, the Chicago convention was a glorious success in every way. The spiritual power was the greatest of any convention I ever attended. There was liberty in it clear through, and not a dry song, prayer or sermon throughout the entire session. They came from the Pacific slope and the Atlantic Coast, and if I had shut my eyes I would have declared that I was in an old-fashioned Texas holiness camp meeting, where the fire was falling. Seekers were at the altar and ploughed clear through...Holiness of heart and life was made the basis of union, with liberty to all on non-essentials. The Mason and Dixon line that scared some of our Southern people off a few years ago, when we were warned not to make our headquarters north of the Ohio river, was obliterated and we all melted together like pieces of lead in a red-hot ladle.[1]

After the assembly in Chicago, Bresee made a visit to the Southland and met with several leaders of the Holiness Church of Christ in the interest of the coming church union. He mentioned this work in his annual report at the assembly in 1908 at Pilot Point, Texas.

> I have been permitted, in addition to pastoral duties and a large correspondence and some editorial and educational work, to make a brief visit to this Southland, in which I had the privilege of visiting Peniel, Texas, and to do for them some little service, at least to have with them pleasant fellowship in the work, and then to visit the brethren here at Pilot Point to plan with them and somewhat arrange this larger union, and to enjoy with them some ministry of the Word.[2]

One month after the Chicago convention, at the November, 1907 meeting of the General Council of the Holiness Church of Christ, the proposal for union with the Pentecostal Church of the Nazarene was again considered and it was voted unanimously to unite. Jernigan, in an article in the Nazarene Messenger, tells of this decision.

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[1] C. B. Jernigan, "The Church Union Convention," Holiness Evangel (November 1, 1907), p. 4.

[2] Bresee, Annual Report, Proceedings of the Second General Assembly of the Pentecostal Church of the Nazarene, Pilot Point, Texas (Oct. 8-14, 1908), p. 23.

> After much discussion and trembling fear lest we be swallowed up by the giants, the vote was called for and the question of union of the Pentecostal Church of the Nazarene and the Holiness Church of Christ was passed without a single opposing vote in the Texas Council... Then we carried the same report to the Eastern Council which was in session at Little Rock, Arkansas. They, like the Berean Church, "received the word with all readiness of mind, and searched the scriptures daily, whether these things were so." And with no contention or wrangle the president of the council called them to prayer after the reading of the report of the committee from the Chicago assembly. "And when they had prayed the place was shaken," and they arose shouting the praises of God and were of one accord in the vote that immediately followed for the early consummation of the union. And when the new officials were elected for the ensuing year the president was instructed to begin work as a district superintendent at once and to use the new manual of the Pentecostal Church of the Nazarene in all of our future church work. The president elected by the Texas Council will also recommend the use of the new manual to all the churches that he visits.[1]

Dr. Bresee, in encouraging the union, urged the holding of a General Assembly in the South so that the Southern brethren might participate.

> When we went into the Southland and came into close contact with those brethren and churches of the Holiness Church of Christ, who have taken the necessary steps to be incorporated with us, we saw, as we had not expected to see, how necessary for the complete unifying of the work, North and South, and for the perfecting, at once of the working machinery alike everywhere, that a meeting of the General Assembly is a necessity. The greatness of the possibilities of the work in the South seemed to forbid delay. Our brethren of the South who have rescued the work from come-outism and fanaticism, and with such heroism have planted it so widely, urge that there be no delay in holding a great General Assembly.[2]

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[1] C. B. Jernigan, "The Holiness Church of Christ," The Nazarene Messenger (Nov. 26, 1907), p. 5.

[2] Bresee, "The General Assembly," The Nazarene Messenger (June 4, 1906), pp. 6-7.

In the same issue, the first official announcement of the proposed General Assembly appeared.

> We, the General Superintendents of the Pentecostal Church of the Nazarene and the Executive Committee of the General Council of the Holiness Church of Christ, unite in calling our churches in their general representative capacity to meet as one body according to the provisions and spirit of the arrangements for general union made by the General Assembly of the Pentecostal Church of the Nazarene at its late meeting in Chicago, Illinois, and accepted by the subsequent district councils of the Holiness Church of Christ. Said meeting is hereby called to meet at Pilot Point, Texas, October 8, 1908, at 2:00 P.M. The representation to be such as has been heretofore by each body respectively at their General Assembly and Council.
>
> P. F. Bresee
> H. F. Reynolds
> General Superintendents, Pentecostal
> Church of the Nazarene
>
> R. B. Mitchum, President
> William E. Fisher, Vice-President
> E. H. Sheeks, Corresponding Secretary
> and Treasurer
>
> J. D. Scott, Recording Secretary
> Holiness Church of Christ,
> Executive Committee.[1]

The assembly convened at Pilot Point as announced and the union was consumated in a joyful manner, with Bresee presiding. The official record gives the best description of this union.

> Tuesday, October 13--morning.
>
> Brother R. B. Mitchum spoke in a very tender way of the gracious, leadings of God up to this moment. He desired to move that "the union of the two churches be now con-

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[1] *Ibid.*, "The United Call," p. 7.

> summated." After some remarks from Brother Ruth on the way this union wave had begun and had continued from the first steps, he said; "Being of one heart, we should all be one organic body." He seconded the motion.
>
> Brother John N. Short also spoke of the union of the Pentecostal Churches and the Church of the Nazarene. He had come on purpose to say "Amen" to this marriage. He said he loved these people more today than ever. "We are here to live and die with you." He also seconded the motion.
>
> Brother J. B. Creighton spoke of the rise of the foe to holiness--fanaticism, and said that he believed this movement of organized holiness was God's movement to deal the death-blow to it. He also seconded the motion for the Northwest.
>
> Brother C. B. Jernigan said that this was the greatest day of his life, for what we see today he had hunted ever since he got the blessing. He desired to second the motion for the Southland.
>
> Brother Hosley, of Washington D.C. district, spoke to the motion and seconded it from his district.
>
> Several others spoke to the motion amid great gladness and joy, especially when brethren of the South hugged brethren from the North.
>
> In putting the motion, Dr. Bresee said that this was an epoch-making time. This is the answer to Christ's prayer, but it is only the dawn and we are going forth to victory. The motion being put, it was passed unanimously by a rising vote, amid great enthusiasm
>
> At 10:40 A.M., Oct. 13, 1908.[1]

The same record gives account of the great demonstration that followed the vote for union.

> The burst of holy joy continued for several minutes, brethren of the South throwing their arms around brethren of the North, East and West, at the same time singing a new hymn written for the occasion by L. Milton Williams and I. G. Martin, to the tune of "Dixie." Soon the inside

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[1] Proceedings of the Second General Assembly of the Pentecostal Church of the Nazarene, Pilot Point, Texas (Oct. 8-14, 1908), p. 30.

> of the tent became too small for the freedom of such a joy, and the people began marching out and around the great tent, with waving handkerchiefs and shouts of joy, and eventually formed in an immense solid circle on the grounds, where Dr. Bresee mounted a chair and addressed the multitude in words of inspiration, which moved the hearts of all.[1]

The telegram sent to the office of The Nazarene Messenger read,

> Pilot Point, Texas, Oct. 13
>
> Nazarene Publishing Company
> 730 San Pedro St., Los Angeles
>
> Joint Assembly vote unanimously for Union at 10:10. Hallelujah!
>
> C. J. Kinne[2]

Soon after this union assembly, Bresee wrote an editorial giving a vivid description of the union session.

> From that time the melted hearts began to flow together and it was soon evident that nothing could prevent, not only organic, but the soul unity of the gathered forces. As the Assembly progressed it was found that there were no serious hindrances to be over-come in polity and the faith being common between the churches represented and the experience of purpose one, things were rapidly adjusted until on Tuesday the 13th of October at 10:40 A.M., the fact of complete unity and oneness of the Pentecostal Church of the Nazarene and the Holiness Church of Christ was declared by a unanimous rising vote. The scene which followed was beyond description. Amid songs of praise and victory, the people shouted a great shout; until finally it burst over all bounds and they began to march through the aisles of the great tent, until that could not hold them and they began to march out and around the tent, until at last they gathered on the campus, a great company of near a thousand people, who sang and praised the Lord, with a brief address emphasized by shouting and singing, between paragraphs. It was declared by all to be the greatest occasion they ever witnessed. There was no holding back, no opposition, no criticism, but one mighty wave of holy victory and triumph, which was probably

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[1] Ibid.

[2] The Nazarene Messenger, Vol. 8, No. 16 (Oct. 15, 1908), p. 1.

> never excelled this side of pentecost...People were here from Nova Scotia to the Gulf of California and from Puget Sound to the Gulf of Mexico, and all agreed that it was twice worth crossing the continent to be present.....it seems now a foregone conclusion that the holiness forces of this country will be very soon largely united in one organic body.[1]

E. Further Church Union

Various other holiness groups became interested in the move for union of the holiness bodies. In response to Bresee's efforts for the full union of all the holiness groups, negotiations were held with some of these groups and union was accomplished.

1. The Eastern Conference of the Holiness Christian Church

Reverend H. G. Trumbauer, presiding elder of a small group of holiness people from Eastern Pennsylvania, attended the union assembly held at Chicago in 1907. In this session he stated that he was in favor of the consolidation of the holiness forces. As a result of his interest, the assembly appointed C. W. Ruth, fraternal delegate, to meet with the leaders of the Holiness Christian Church. Redford describes this union in his history of the Church of the Nazarene.

> General Superintendent H. F. Reynolds, after conferences with General Superintendent Bresee and others, visited a holiness convention held in Philadelphia, Pennsylvania, in

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[1] Bresee, "The General Assembly," The Nazarene Messenger, Vol. 13, No. 17 (Oct. 22, 1908), p. 1.

> September, 1908. After assisting with the services during the six-day concention, Dr. H. F. Reynolds, on September 17, received the Eastern Pennsylvania Conference of the Holiness Christian Church into the Pentecostal Church of the Nazarene.[1]

The Silver Jubilee Anniversary Issue of the Herald of Holiness has a picture of H. G. Trumbauer as district superintendent of the Philadelphia district of the Pentecostal Church of the Nazarene, 1908.[2]

2. The Pentecostal Mission

Another holiness organization of the south that united with the Pentecostal Church of the Nazarene, had its beginning in Nashville, Tennessee, in 1898. Reverend J. O. McClurkan, a Cumberland Presbyterian minister, was the organizer of this work. A delegation of the Pentecostal mission group attended the union assembly at Pilot Point in 1908, but no definite action was taken towards union with that group. Mr. John T. Benson, Sr., publisher and member of the delegation representing the Pentecostal Mission of Nashville, spoke to the General Assembly and said among other things, "We have come over to see you, and hope that this little courtship will consummate in a marriage."[3]

The assembly directed the three general superintendents of the Pentecostal Church of the Nazarene; Dr. P. F. Bresee for the Western division, Reverend H. F. Reynolds for the Eastern division, and Reverend E. P. Ellyson for the Southern division, to appoint a commission on union to confer with a similar commission of the Pentecostal Mission group.

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[1] Redford, Op. Cit., p. 161.

[2] Herald of Holiness, Vol. 22, No. 31 (Oct. 25, 1933), p. 5.

The Pentecostal Mission group had little or no formal organization. They were really a group of churches that had voluntarily formed an alliance. One of the basic principles of Reverend McClurkan was loyalty to one's church. He believed that holiness work should be carried on in an interdenominational way. However, he soon found that his work would of necessity have to be better organized.

> "What you say as to the necessity of things as to organization has been in our mind and heart from the beginning," wrote Dr. P. F. Bresee to Reverend J. O. McClurkan in 1907. This was in reply to the latter's personal letter concerning the union of the Pentecostal Mission with the Pentecostal Church of the Nazarene. "A doctrinal basis of necessary belief," said Dr. Bresee, "should be very simple and embrace what is essential to holiness. All not essential to holiness should be relegated to personal liberty."[1]

Several obstacles stood in the way of this union and final action was delayed. In September, 1914, the Pentecostal Mission was left without a leader when its founder, Reverend J. O. McClurkan, died. Mr. John T. Benson, a prominent layman of the Nashville church of the Pentecostal Mission, urged that the union of the two churches be consummated. "Finally on February 13, 1915, this union was effected at Nashville, Tennessee, thus uniting both the home and foreign mission work of the Pentecostal Mission and the Pentecostal Church of the Nazarene."[1]

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[1] *Ibid.*, p. 167.

3. The Pentecostal Church of Scotland

The last group to unite with the Pentecostal Church of the Nazarene before Bresee's death, gave the church an international scope. Fraternal delegates were directed by the Nazarene Assembly held in Nashville in 1911, to attend the Assembly of the Pentecostal Church of Scotland to further talks of union of the two groups. Rev. George Sharpe, founder of the Pentecostal Church of Scotland in turn attended the Fourth General Assembly held at Kansas City, 1915. The official record states:

> By prevailing motion he was accorded the privileges of the floor. He then addressed the Assembly, bringing fraternal greetings from the churches which he represented.[2]

In his report he gave a picture of the work he had started some nine years earlier, when he organized the first distinctive holiness church in the Great Eastern Roads Hall, Glasgow.

> We desire to give you the results of our evangelism of over thirteen years, and more expecially of the last nine years, when the First Pentecostal was organized. We have eight churches. The membership is 635; Sabbath school scholars number 841. Our property is worth $45,350 with an indebtedness of $18,150.[3]

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[1] Manual of the Church of the Nazarene, 1956, p. 21.

[2] Proceedings of the Fourth General Assembly of the Pentecostal Church of the Nazarene, Kansas City (Sept. 30 to Oct. 11, 1915), p. 15.

[3] George Sharpe, "Fraternal Greetings from the Pentecostal Church of Scotland," Herald of Holiness, Vol. 4, No. 26 (Oct. 6, 1915), p. 5.

The official record of the general assembly then showed:

> Rev. Fred Mesch introduced a motion that a special committee be appointed by the chair to meet with Rev. and Mrs. George Sharpe and consider the question of union between the Pentecostal Church of the Nazarene and the Pentecostal Church of Scotland. The motion prevailed.[1]

Further negotiations between the general assembly and the Pentecostal Church of Scotland resulted in the consummation of union. The final details were completed for union in Scotland. The Herald of Holiness printed a copy of the cablegram announcing the completion of the union.

> Cablegram...
>
> The Pentecostal Churches of Scotland and England.
>
> "A cablegram from Brother Turnbull, secretary, announces the consummation of the union of the Pentecostal Churches of Scotland and England with the Pentecostal Church of the Nazarene."
>
> H. F. Reynolds[2]

4. Further Efforts at Church Union

The Third General Assembly held in 1911 had as one of its main objectives the union of holiness groups everywhere. The assembly was held at Nashville in response to an invitation by Reverend J. O. McClurkan, founder and leader of the Pentecostal Mission. The union that resulted from these negotiations has already been discussed.[1] At this same assembly several other efforts were made to increase the folds of the Pentecostal Church of the Nazarene. The official record of the assembly shows that invitations were given to three other groups to join forces with the Church of the Nazarene.

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[1] Proceedings of the Fourth General Assembly of the Pentecostal Church of the Nazarene, p. 24.

[2] Herald of Holiness, Vol. 4, No. 31 (Nov. 10, 1915), p. 9.

> On motion by Dr. E. F. Walker, C. W. Ruth was chosen as fraternal delegate to the annual meeting of the Reformed Baptists in New Brunswick, to represent the Pentecostal Church of the Nazarene, either in person or by letter.[2]

A report of the committee on relations showed the following invitations:

> We recommend that the Assembly appoint the General Superintendents to meet a commission from the Louisiana Conference of the Methodist Protestant Church, when said Conference shall have agreed to the Articles in this basis of union and as incorporated now in the Manual of the Pentecostal Church of the Nazarene, and complete the union of the Louisiana Conference of the Methodist Protestant Church with the Pentecostal Church of the Nazarene.
>
> We recommend that the following fraternal greetings be extended to the Rev. R. H. M. Watson, President, and members of the Mississippi Conference of the Methodist Protestant Church:
>
> "Greetings: Hearing from Reverend J. E. Gaar that we are of like precious faith, the General Assembly of the Pentecostal Church of the Nazarene sends greetings, and expresses its hope for closer fellowship and relations."
>
> "We recommend that the Pentecostal Church of the Nazarene extend to any and all bodies of holiness people everywhere,

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[1] Supra, p. 181.

[2] Proceedings of the Third General Assembly of the Pentecostal Church of the Nazarene, Nashville, Tenn. (Oct. 5-14, 1911), p. 25.

who are in accord with our principles, a hearty welcome to her communion."

Respectfully submitted,
C. W. Ruth, Chairman
D. S. Reed, Secretary[1]

Sufficient reference has been made to show the great desire Bresee had to unite all the holiness forces in the world into one great church organization. This dream has not been fulfilled, but still the influence of Bresee remains in the hearts of many of the leaders of the present day Church of the Nazarene who work towards a greater union of the holiness churches.

In summarizing Bresee's role and contribution in this church union movement it ought to be noted that Bresee encountered much opposition from those who contended against the formation of a specific holiness denomination. In some cases it was the holiness associations that protested "come-outism." Peters shows that a paper was read at the meeting of a major association on the subject, "Current Errors Among Teachers of Holiness." The first two errors listed were (1) "The silly dogma of no-churchism" and (2) Advocacy of the organization of a distinctly holiness church.[2]

Some of the groups that joined the union movement urged by Bresee were in reality holiness associations. Some of these were the Association of Pentecostal Churches of America[3] and

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[1] Ibid., pp. 27-28.
[2] Peters, op. cit., p. 140.
[3] Supra, pp. 167-170.

J. O. McClurkan's group of Tennessee.[1]

In addition to the protest of some of the holiness associations, many influential holiness preachers definitely urged, both in preaching and writing, the holiness people not to leave their old church but remain with the church and try to revive it.[2]

Bresee was a national figure among the holiness people as a result of his preaching and writing. He led the way for the union by insisting that they would have to organize to preserve and propagate the doctrine of holiness.

He visited the various groups in the country with this message. He presided in the union assemblies and with his wisdom and spirit of love dissolved differences and united the people around the central theme of holiness.

His popularity as a leader of the movement can readily be seen for the assemblies in each case elected him by acclamation with amiable speeches, followed by presentation of gifts.[3]

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[1] Supra, pp. 181, 182.
[2] Ibid., p. 157.
[3] Ibid., pp. 148, 149, 193.

IX. CLOSING MINISTRY AND DEATH

As a result of the Union Assemblies of 1907 and 1908, Bresee's work as general superintendent assumed much greater proportions. At the age of sixty-nine he was in good health and continued with a productive ministry. He occupied the place of highest esteem as leader of the church and was in constant demand to conduct district assemblies and organize churches.

After being elected general superintendent by acclamation, the committee on resolutions for the assembly stated:

> Resolved, that we as an Assembly extend to our chairman, Dr. Bresee, a hearty vote of thanks as a token of our appreciation of his kind and firm ruling, his clear and cogent advice and his holy and reverent spirit manifested throughout the entire session of this Assembly.[1]

In his report to the General Assembly of 1908, he told of his extensive responsibilities and urged the Assembly to elect someone else to take the responsibility of general superintendent. "If it shall be possible for you to find someone who can give more full and better service in this office, it will be your duty to do so and will be a relief and joy to me."[2] By the vote of the Assembly, Bresee was again elected general superintendent. Of 166 votes cast, he received 159.[3]

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[1] _Proceedings of the First General Assembly of the Pentecostal Church of the Nazarene_, Chicago (Oct. 10-17, 1907), p. 58.

[2] _Proceedings of the Second General Assembly of the Pentecostal Church of the Nazarene_, Pilot Point, Texas (Oct. 8-14, 1908), p. 23.

[3] _Ibid_., p. 31.

A. Resignation as Pastor, College President and Editor

Bresee resigned the pastorate of the First Church of the Nazarene in Los Angeles and preached a farewell sermon on Sunday morning, March 19, 1911. Preceeding the sermon, J. P. Coleman read the resolutions which showed the appreciation of the congregation. This read, in part, as follows:

> Whereas, We have had the rare privilege of the continued pastoral relation of the Rev. P. F. Bresee, D.D., with this the mother church of the denomination, from its organization until the present time, who under God became the leader in the founding of this church; and
> Whereas, With the increasing responsibilities devolving upon him as General Superintendent, together with his work in connection with the university, and as editor of the Nazarene Messenger, with other duties pertaining to his official relation to the church, he finds it a necessity to resign the pastorate of First Church; and
> Resolved, That while we shall miss him in the more intimate relation of pastor; and, while we feel keenly the necessity placed upon us to part with him, yet, recognizing his call to fields of greater usefulness, and that the time has come for the enlarging of the work of organized holiness, not only in the homeland, but throughout the world, we bow to this overruling providence, knowing that He doeth all things well.
> Resolved, That in accepting his resignation, we wish to record our unbounded confidence in him, and also to express our great love and profound respect for him, and shall ever cherish among the many precious recollections of his long and faithful pastorate, his wise counsels, his holy example, his self-sacrificing devotion, and Christlike interest in our welfare....[1]

The district superintendent, Rev. J. W. Goodwin, added a few appropriate words and the resolutions were adopted by an enthusiastic, rising vote.

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[1] Girvin, Op. Cit., pp. 423, 424.

Soon after his resignation as pastor, Bresee also gave up the work as president of Pasadena College.

> He filled the office as president in connection with his many duties as pastor, editor and General Superintendent until 1911, when he felt that someone should be secured who could devote his entire time to its interest. So, upon Dr. Bresee's advice, Dr. E. P. Ellyson was elected president.[1]

At the General Assembly of 1911, it was decided that the several publications of the united church be consolidated into one official church periodical and that a central publishing house be established. The printing equipment was moved to Kansas City and the first issue of the new periodical called the Herald of Holiness was published April 17, 1912.[2] The editorial staff included B. F. Haynes, D.D., editor; C. A. McConnell, office editor; and C. J. Kinne, agent of the publishing house of the Pentecostal Church of the Nazarene.[3] This action by the Third Assembly relieved Bresee of his work as editor of the Nazarene Messenger. A survey of the files of the Herald of Holiness shows that Bresee kept busy writing articles until his death.

B. Third General Assembly and Illness

Evidence of Bresee's declining health first appeared to the public at the Third General Assembly which was held at Nashville, Tennessee in October, 1911. The assembly had been invited to Nashville by Rev. J. O. McClurkan and his associates of the Pentecostal Mission. The purpose was to effect a union of the Pentecostal Mission group and the Pentecostal Church of the Nazarene. Bresee had prepared the way for this union by personal contacts with J. O. McClurkan.

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[1] Chapman, Op. cit., p. 92.
[2] Herald of Holiness, Vol. 1, No. 1 (April 17, 1912), p. 2.
[3] Ibid.

To Bresee, this was an important Assembly and despite his weakened condition he made the trip to Nashville and presided at many of the sessions. The Assembly made note of Bresee's physical condition.

> We wish to express our tender sympathy with our Senior General Superintendent, dear brother, and true fellow-soldier of Christ, Dr. Phineas F. Bresee, in his present illness, which we pray and hope may be but temporary.
>
> Dr. Bresee, in labors abundant, in weariness and painfulness, has spared not himself. Like Paul, he counts not his life dear unto himself; following John, he is willing to lay down his life for the brethren; a real follower of the dear Master of whom it was said, 'He saved others, Himself he cannot save.' A former forefront banner bearer for Holiness, with no consideration of personal care and comfort, for many years he has continued a valiant, wise and self-sacrificing leader of the sanctified army.
>
> If it please our dear Lord, may he who for years has been His faithful and able minister yet continue long with us, and may we follow him as he follows Christ.[1]

C. His Last Four Years and Final Assembly

Bresee traveled much during the last four years of his life doing the work of General Superintendent. He presided over district assemblies, held conventions and preachers meetings, dedicated new church edifices and assisted in the organization of new churches. His schedule of assemblies for 1912 is typical of the travel involved and the work required to preside at the sessions. He was assigned six assemblies: the Iowa District Assembly, held at Bloomfield, Iowa, September 11; the Kentucky District Assembly, held at Louisville, Kentucky, September 26; the Chicago Central District Assembly, held at Chicago, Illinois, October 9; the Clarksville District Assembly, held at Erin, Tennessee, October 17; the Alabama District Assembly, held at Jasper, Alabama, October 24; and the Arkansas District Assembly, held at Mansfield, Arkansas, October 31.[1] The other two superintendents had six assemblies each to conduct. Because of a heart disease, he was accompanied by Mrs. Bresee in the numerous journeys required for the performance of his duties. With her care and companionship, he was able to travel from state to state, plan for and preside at the district assemblies, preach almost daily, and on some occasions preach three times a day.

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[1] Proceedings of the Third General Assembly of the Pentecostal Church of the Nazarene, Nashville, Tenn. (Oct. 5-14, 1911), p. 17.

Bresee continued faithfully at his work till the end. Girvin, who was closely associated with Bresee in his last days, said, "Occasionally when his health would fail, or his physical strength would flag for a few days, he would relax his labors, but as soon as he recovered, he resumed his activities."[2]

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[1] Herald of Holiness, Vol. 1, No. 22 (Sept. 11, 1912), p. 4.
[2] Girvin, Op. Cit., p. 438.

In October, 1913, the International Holiness Convention was held in Chicago. Bresee was asked to be one of the speakers and he chose for his theme his favorite topic, "The Necessity of Organization."[1] In this message he presented his conviction that the holiness forces must be organized into a church if they were to survive and be effective.

During the month of August, 1915, Bresee and his wife went to Catalina, a resort island off the coast of Southern California, where two of their children had summer homes.[2] While there he became seriously ill, due possibly to the change of climate or to the exertion of travel, and as soon as possible they returned to their home in Los Angeles. "His heart performed its functions imperfectly, and he had constant difficulty in breathing. This respiratory trouble was aggravated at night and caused him to lose much sleep."[3]

Through rest and care he prepared to attend the Fourth General Assembly that was to be held in Kansas City, Missouri, September 30 to October 11, 1915. His main occupation during the weeks preceding the Assembly was the preparation of the General Superintendents' Address.

On September 22, accompanied by his wife, his daughter, Miss Susan E. Bresee, and his daughter-in-law, Mrs. Paul Bresee, he made the train trip to Kansas City. Due to the exertion of travel he became seriously ill and at times the group thought that he would not be able to endure the trip. He arrived at the Assembly and was able to open the first session.

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[1] *Ibid.*, p. 438.
[2] *Ibid.*, p. 443.
[3] *Ibid.*, p. 443.

> The Fourth General Assembly of the Pentecostal Church of the Nazarene convened with the church at Kansas City, Missouri, corner of 24th Street and Troost Avenue, September 30, 1915. The senior General Superintendent, Dr. P. F. Bresee, called the Assembly to order at 7:30 P.M. He addressed the Assembly earnestly concerning the great prospects lying before them.[1]

At the conclusion of his address, General Superintendent E. F. Walker, acting in behalf of the Assembly, spoke a few words of affection and tribute to Bresee. "After reading the song, 'How Firm a Foundation' the congregation sang the same fervently. During this song a salute was given to Dr. Bresee, who on account of ill health was forced to retire from the service."[2]

The next morning, October 1, Bresee read the address of the Board of General Superintendents.[3] The address which he had prepared, and which had been approved by his collegues on the Board of General Superintendents, was a lengthy written report that took forty-five minutes to read. In the afternoon, Bresee presided at the Sacramental Service and preached from his favorite passage, the fifty-third chapter of Isaiah.[4] He was the scheduled speaker for the Sunday morning service but the record states, "Because of physical disability Dr. Bresee was not able to preach as announced nor to be present at this service."[1]

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[1] Proceedings of the Fourth General Assembly of the Pentecostal Church of the Nazarene, Kansas City, Mo. (Sept. 30-Oct. 11, 1915), p. 14.

[2] Ibid., p. 14.

[3] Ibid., p. 15.

[4] Ibid., p. 16.

On Friday, October 8, the eighth day, the election of the general officers was held. Of a total of 220 votes cast for general superintendent, Bresee received 210.[2] After the election of the General Superintendents, Reverend William Howard Hoople requested a matter of personal privilege. This being granted, he called together certain people whom he had previously appointed and they met him in the aisle of the church. These people, including W. H. Hoople were the oldest representatives in attendance at the Assembly from each of the Holiness Churches which united to form the Pentecostal Church of the Nazarene. They came down the aisle of the church together, led by Mrs. Mary Lee Cagle, who carried a huge bouquet of roses. "Brother Hoople, in behalf of the Assembly, made certain appropriate remarks of the Assembly's love and appreciation for our senior General Superintendent, Dr. P. F. Bresee, the statement being made that there were seventy-seven roses - one for each year of his life and one additional white rose for the year not quite completed."[3] Mrs. Bresee was then brought to the platform and took her place beside her husband. Bresee then responded, "assuring the Assembly, that he would try to tarry until the next General Assembly, but in case he did not he would wait for them at the 'Eastern Gate.'"[1]

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[1] Ibid., p. 19.
[2] Ibid., p. 34.
[3] Ibid., p. 35.

D. Death and Tributes

Bresee lived only twenty-nine days after returning from the General Assembly at Kansas City. Girvin spent considerable time with him during these last days. On Saturday evening, November 6th, Girvin in speaking to Bresee, mentioned some of the problems and victories in his nearly sixty years of ministry. Bresee replied, "The greatest blessing I have ever had is my wife."[2] Later the same evening he stated, "Position is nothing; reputation little. True godliness is the only thing which has any value."[3]

During his last days he frequently conversed with several of the pastors about different phases of the church work, and in a spirit of tenderness urged the importance of fully and freely forgiving every one that had ever injured them, and dwelling and working together in the divine love and unity of the Spirit.[4] On Thursday evening, November 4th, he sent for all his children. First, he spoke to his four sons; Ernest, Phineas, Paul, and Melvin. Then he called for his two daughters, Mrs. Bertha Parker and Miss Susan Bresee, also his daughter-in-law, Mrs. Paul Bresee, whom he loved as a daughter. As his wife and family knelt around him, he prayed for them and the absent members of the family, mentioning each by name and commending them to the mercy of God. He thanked the Lord for the great love and kindness of his children to him and besought the Saviour to bring them all to heaven.

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[1] Ibid., p. 35.

[2] Herald of Holiness, Memorial Issue, Vol. 4, No. 33 (Nov. 24, 1915), p. 3.

[3] Ibid., p. 3.

[4] Ibid., p. 3.

During the last days of his illness he dictated the following as his last message to the people to whom he had consecrated the strength and love of his manhood and old age:

> My last message to all my people - Ministers and laymen - is that they seek until they have the conscious, abiding, manifesting experience that Jesus insists upon in these verses found in Matthew 5:43 to 46, inclusive; not in word only but in deed and in truth, so shall Jesus be glorified:[1]
>
> 43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy
> 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
> 45 That ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
> 46 For if ye love them which love you, what reward have ye? Do not even the publicans the same?[2]

At one o'clock Saturday afternoon, November 13th, 1915, as his wife and family stood by, he quietly departed this life to be with God.[3] He had finished his course and his work was to follow him, to be proved by the test of time.

His funeral service is described by his friend and associate, Dr. Andrew O. Hendricks, who was honor guard by the casket preceding and during the service.[1] The casket was placed in front of the altar in the First Church of the Nazarene of Los Angeles at 10 A.M., November 16, and he lay in state until 2:00 P.M. More than 2,000 men, women and children came by to view the lifeless form of him whom they loved so well.[2]

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[1] Ibid., p. 2.
[2] Matthew 5:43-46.
[3] Herald of Holiness, Vol. 4, No. 33 (Nov. 24, 1915), p. 2.

At two o'clock the family and relatives walked down one of the center aisles of the church and took their seats. Rev. C. E. Cornell, the pastor of the church, opened the service with prayer and made a few personal remarks, during which he stated that Bresee had conducted more than two thousand five hundred funeral services during his ministry and at each service endeavored to make it solemn by showing the presence of God. The congregation sang an old hymn, "Jesus, Lover of my Soul," after which Reverend J. P. Coleman read some scriptures from Genesis 12:1-5; Isaiah 40:1-8; John 14:1-3; and Revelation 7:13-17, 21:1-5. Reverend Howard Eckel, Superintendent of the Southern California District, led in prayer. Reverend E. A. Girvin, who had been closely associated with Dr. Bresee and his family for twenty-six years, read a biographical sketch of Bresee. The male quartet of Pasadena College, sang, "Lead Kindly Light." Two messages of tribute to the life of Bresee were given. One was by Reverend John W. Goodwin, then pastor of the Pentecostal Church of the Nazarene at San Diego, and later elected as one of the General Superintendents of the church. The other message of tribute was by Doctor E. A. Healy, dean of the Theological Department of the University of Southern California.

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[1] Andrew O. Hendricks, "Fifty Years in the Ministry of the Church of the Nazarene," unpublished manuscript made available for this study through the courtesy of Dr. S. S. White, editor of the Herald of Holiness, Kansas City, pp. 44-45.

[2] Ibid., p. 44.

Reverend C. E. Cornell, pastor of the church, then preached the memorial sermon using as his scripture text, Psalm 37:37, "Mark the perfect man and behold the upright, for the end of that man is peace."

At the conclusion of the address, William L. Jones, professor of music at Pasadena College, sang, "In the Land of Fadeless Day." Reverend H. O. Wiley, president of Pasadena College, concluded the service with prayer and benediction.

The large congregation joined in a procession from the church to the Evergreen Cemetery making up a vast cortege of automobiles and street cars chartered for the occasion. The committal was read by Reverend C. E. Cornell; Reverend H. H. Miller, superintendent of the San Francisco District, led in prayer; and Reverend Arnold Hodgins pronounced the benediction.[1]

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[1] Facts regarding the funeral service taken from the Memorial Issue of the *Herald of Holiness*, Vol. 4, No. 33 (Nov. 24, 1915), pp. 1-7.

Bresee was buried beside his parents in the beautiful Evergreen Cemetery, Los Angeles, California. His monument is an exceedingly simple one, bearing the inscription:

BRESEE
Rev. P. F. Bresee
1838-----------------1915
Founder of the Church of the Nazarene
Maria E. Bresee
1836---------------1920[1]

Many outstanding tributes are printed in the memorial issue of the Herald of Holiness. To refer to a few will give a better picture of the impression Bresee made on the men who were his associates. Doctor E. F. Walker, General Superintendent and co-laborer with Bresee wrote,

> To me, Dr. Bresee gave a strong, intellectual, moral, and spiritual impression of which it is impossible, with pencil and paper - or even with living, well chosen, and appropriate words - to give an adequate expression that might prove satisfactory to any one else, or even to the affectionate and zealous portrayer: such a unique, composite character was the subject.
>
> Certainly he was, physically, pleasant to look upon.
> Assuredly he was, intellectually, illuminating and quickening.
> Always he was, socially, sympathetic, entertaining, pleasant, inspiring, given to hospitality.
> Ever he was, morally, staunch, strong, serviceable, agressive, a force to be depended on.
> Supreme he was, spiritually, a personality and power - in private and in public, in pulpit and in prayer - regnant and triumphant.[2]

Leslie F. Gay characterized him as, "A Man of Humility and Gentleness."[3] Reverend C. W. Ruth, who worked with him as associate pastor of the First Church of the Nazarene of Los Angeles, said that Bresee was his greatest friend and counselor.

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[1] Inscription on grave stone in Evergreen Cemetery, Los Angeles, California.

[2] Herald of Holiness, Vol. 4, No. 33 (Nov. 24, 1915), p. 7.

[3] Ibid., p. 8.

> During that memorable eighteen months, we made perhaps fifteen hundred pastoral calls, conducted more than a hundred funerals, and never had a week without seeing souls saved and sanctified at our altars - more than one thousand having knelt at our altars for pardon and purity during the last twelve months, and the membership increased from six hundred to twelve hundred.
>
> Dr. Bresee was not only the most lovable, unselfish, self-sacrificing, magnanimous, whole-hearted man I ever knew, but he was the most indefatigable worker I have ever known... He was clean in heart, and life, never speaking a word that would suggest the impure; he was benevolent and generous to a fault; he was endowed with a strong constitution, and a great mind, and towering intellect; he was an eloquent and unctuous preacher of the gospel of holiness; he was a magnetic and safe leader; he was always true to his friends, to his conscience, and to his God.[1]

C. E. Cornell, who was Bresee's pastor at the time of his death, characterized him as the John Wesley of American Protestantism.

> I characterize Rev. Phineas F. Bresee, D.D., as the John Wesley of American Protestantism. If that is too broad, he was surely the John Wesley of the modern holiness movement.
>
> He bore many of the features of Wesley. The thin nose, smooth cheek, a similar contour of mouth, splendid head, and penetrating eyes much like Wesley. Wesley had more wealth of hair; had Wesley been bald there would have been a marked similarity. Like Wesley, too, his hands were slim and youthful.
>
> Dr. Bresee bore many of the characteristics of Wesley. He was kind and gentle except when the fire broke out in his great soul, and then he was a tornado. He was a friend of the unfortunate, and many are the individuals he has helped - literally thousands. He gave away all that he earned so that the home he bought years ago has never quite been paid for....

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[1] *Ibid*., p. 10.

> Like Wesley, he was an original and deep thinker. He was a remarkable student of the Word, and spent nearly forty years in the special study of Isaiah. His sermons were homiletical, logical, and always deeply spiritual.
>
> His central theme was holiness, and he wanted the glory of God to fill the temple. Divine personality in human hearts was his constant thought....[1]

Dr. James B. Chapman, an outstanding leader in the Church of the Nazarene, who served as editor of the *Herald of Holiness*, and for many years until his death, as General Superintendent, speaks of Bresee's prominence as the founder of the church.

> The Church of the Nazarene has had many worthy teachers and leaders, and it may have more of these yet whom it will hold in high esteem; but it has had and can have but one founder and father; so that the life and work of Phineas Franklin Bresee, untarnished as they are by any unworthy choice or deed, are a heritage invaluable to Nazarenes, to the Holiness Movement, to the whole Church Militant and to the needy world.[2]

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[1] *Ibid*., p. 11.
[2] Chapman, *Op. Cit*., p. 124.

X. SUMMARY AND CONCLUSIONS

A. Summary

1. Birth and Early Years

Bresee was born December 31, 1838, in the little village of Franklin, New York. He spent his early years on the farm with his parents and received the training of a country lad. He attended the district school where he learned the rudimentary things and later attended two academies, one at Oneonta and the other at Franklin.

He received his early religious training in the Methodist Church and was converted in a protracted meeting in February, 1856. A few months after his conversion, his pastor gave him an exhorter's license and he studied the prescribed home course of study for prospective Methodist ministers.

2. Ministry in the Methodist Church

Bresee was ordained a Methodist minister August, 1861 and served as a pastor and presiding elder for thirty-seven years in this church. He served eighteen Methodist appointments in Iowa and California and showed increases in most of his charges. Upon his removal to California he came into contact with Doctors MacDonald and Watson who were outstanding advocates of the doctrine of Christian Perfection. Immediately following a series of meetings conducted by these men in the Los Angeles First Methodist

Church, Bresee was sanctified and entered upon a new era of his ministry.

Bresee had a desire to do mission work among the poor. In the early part of 1894 there came opportunity to fulfill this desire. He asked his conference to grant him a supernumerary relationship so he could do mission work but was refused. He then asked for a location which was granted.

The conflict over the doctrine and preaching of Christian Perfection and the conference's refusal to grant him permission to do mission work resulted in his withdrawal from the Methodist Church.

3. Independent Mission Work

Bresee preached at the Peniel Mission in Los Angeles where he had high hopes of a great ministry among the poor of the city. Due to a conflict in personalities and some unexplained reasons he was dismissed from the employment of the mission at the end of the first year.

4. Founding a New Church

The year 1895 found Bresee without a place in the Conference of the Methodist Church and because of his dismissal from the mission, without any place of service. Many of the people who associated with him in the Peniel Mission urged him to continue his mission work under independent control. On Sunday, October 20, 1895, approximately 100 persons joined together to form the Church of the Nazarene.

5. Subsequent Life and Work

To carry on the work of the new church, Bresee founded and edited a church paper, the Nazarene Messenger. As the church grew into a denomination he saw the need of properly trained leaders, so he established Pasadena College, and served as president of the college until 1911.

His greatest work was that of church administrator. He was general superintendent of the Church of the Nazarene from the beginning in 1895 until his death in 1915. He was a main influence in the movement to unite the various holiness groups across the continent.

Bresee departed this life at his home in Los Angeles, California, November 13, 1915.

B. Conclusions

Phineas Franklin Bresee, minister, editor, educator, and church administrator, made a notable contribution to the religious life of America. His life was unique and productive for two specific reasons. First, it was the man himself; his ancestry, his intense devotion to God, and his personal Christian experience. Second, the significant period in which he lived; the controversial issues and problems before the people, the imperative demand for men who would stand for truth and right without regard to consequences. In this period of history the rights of humanity were challenged, and the life of the nation endangered. The national sentiment in regard to the slavery problem called for action on the part of the great men of the period. The outbreak of the Civil War aroused the deepest feelings on both sides of the controversy. Bresee was a staunch Union man, and made his influence felt in the church and elsewhere for the freedom of all men, both black and white. In this crucible of thought and sentiment his character was strengthened, unfolded and developed as would not have been possible under less trying conditions.

Another condition that aroused intense feeling was the legalized liquor traffic. Bresee did much in his preaching and speaking to make his influence felt in the prohibition effort.

These experiences proved as aids in developing the man Bresee for his future work.

He was a product of the times. The doctrine of Christian Perfection was an issue in many churches and especially the Methodist church. Many ministers left their church and started new churches as a result of this controversy. Bresee was one of the several that started new churches.

Most of the data examined was favorable to Bresee. There is an unwritten side of the story in most cases as this. One would question the reason Bresee was dismissed from the Peniel Mission and what really caused the break with the Methodist church. His dismissal from the mission may have been the result of his extensive travels in evangelistic meetings. It would seem his work as superintendent of the mission would be seriously hindered by such travels. His break with the Methodist church was perhaps due to controversy over the doctrine of Christian Perfection, yet some remained active in the Southern California Conference and in the church at large who were definite advocates for the doctrine. E. W. Caswell, an avowed holiness preacher and friend of Bresee, was appointed by Bishop Vincent as a presiding elder and Bishop Mallalieu was a leading exponent of holiness throughout the church at this time. On the other side of the account the data shows Bishop Vincent's antagonism to holiness. Perhaps the disagreement was the result of personality conflicts between Bishop Vincent and Bresee or Bresee's dogmatism might have hindered his work with his superiors. These are only possible conclusions for the data does not clearly show the answers to the inquiries. It is difficult to search out the motives that impell men.

Bresee's greatest work was his efforts to unite the various holiness groups that came into being in the United States. His willingness to persist in the face of opposition probably saved the movement from failure. He had a strong desire to see all of the holiness groups unite into one church. The assembly of 1907, when the holiness groups from New York and New England joined with Bresee's group from the West Coast, and the assembly of 1908, when the holiness groups from Texas and the Southland joined with the above united group, was the culmination of his work and vision. It was through his preaching of charity in non-essentials and his definite emphasis on union that these groups came together and that others followed. Bresee preached charity in non-essentials but dogmatically insisted that all should agree on the doctrine of Christian Perfection as one of the essentials. His broadness was limited in this regard. He was the leader of this movement to unite the holiness people and served as general superintendent of the united church. He was the dominate leader of the church until his death in 1915.

His work for the University of Southern California and his founding of Pasadena College were noteworthy contributions. He was primarily interested in the culture of the soul as over against the development of the intellect, and could not be classified as a great educator, yet he set in motion educational agencies that have influenced generations.

As founder of the Church of the Nazarene, he gave to the world a new denomination that is now world wide in its ministry. The effect of such an organization cannot be measured.

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